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A Blessed Christmas

DOMINICANA

Vol. XXX

WINTER, 1945

No. 4

Mary, pray for Paris

And Bethlehem:

A dumb ox served you

In both of them.

Sr. M. Madeleva, C.S.C.

HOMECOMING

MANNES ROGERS, O.P.



WE WERE on our way home! The long months and years away from loved ones, with all the longing and heartache separation had entailed, would soon be ended. Here we were, now flying in majestic motion over the last few miles of ocean before we would see the States again. Many hours of just sitting and thinking are apt to make a man day-dream and that is what happened to me; reverie set in and my imagination began to dwell lovingly on my family, once more together for Christmas. These were cheering thoughts; what delight, what joy-filled hours were in store!

Sleep must have come gently, for the next moment I saw the family around the tree in the parlor, exactly as we were the last time we enjoyed Christmas together as a family. The scene was vividly clear, not a detail missing; there we were, doing the identical things we did that morning, each of us busy opening his last present, and everything was in blissful disarray. Yes, there we were: Mary, twelve year old Jack, and myself, excitedly wondering what was to come next. Mary's eager fingers wrestled impatiently with the wrappings. Red ribbons and gaily colored paper, so enticing and neat, were quickly taken off and put aside. I knew what was coming now: her sixth pocketbook! The cover was removed and there came into view the pocket . . . , what in the world? Mary gasped, and I was dumbfounded, for tumbling out of the box in furious succession came dresses, ornaments, hats, cosmetics, and the numberless articles so welcomed by most women. These seemingly human objects climbed madly over Mary, appearing to crush her, in the next moment they had faded and disappeared into nothingness. Now there was I, about to open a box that had contained a tie that only a bullfighter would dare to wear; but this time there poured out of the box an endless stream of all the things that men seek after: cars, money, factories, radios, theatres, books, and all the many desirable things of life. There was everything that a man could hope for, yet as they appeared, just as suddenly did they evaporate into thin air. Young Jack now came into focus as he untied the strings of the box that had kept his imagination soaring to dizzy heights for hours. I well remember that present, for it returned the boy to earth in a

hurry; what a disappointed youngster Jack was, for his aunts had lovingly sent him a set of nice, shining, building blocks! Blocks? Yes, they were in the box now, but besides these wooden toys, out came huge warships, burning planes, flaming guns, and other hideous objects. They came roaring into the room, almost seeming to devastate everything; then, they too disappeared. The room was in wild disorder, yet I could see that Mary, apparently forced by some impelling power, went over to the tree and cautiously picked up a tiny package. Gingerly she loosened the strings, and with an almost superhuman effort she moved herself to open the box. It was a familiar object to me, for it contained the diamond I hoped to surprise her with that morning. However, it wasn't the diamond at all, but what an infinitely more precious sight: a most beautiful Infant lying in a manger, and, kneeling beside Him, the loveliest woman and noblest of men. The scene at Bethlehem! I was overwhelmed; what could it mean?

As I continued to gaze upon the Holy Three, everything faded away until I remained alone with this awe-inspiring scene. The Blessed Mother seemed to sense my presence for she slowly turned in my direction with a breath taking smile. Her welcome was gentle and serene, "Come, my soldier, come and see the true Christmas Gift." And now, there I was kneeling beside Mary and Joseph in heart-filling adoration of the Infant. Such joy and peace filled my heart as I never thought possible. After too short a time, the Queen of Virgins again spoke to me and explained everything.

"My son," she began, "you are coming home from war into the heart of your family. You have a deep desire for peace, good will, and love; your only wish is never again to be separated from your loved ones, and a sincere desire to save them and yourself any further horrors of war and discord. What you have seen in these last few moments is the reason why man is in so helpless a state. Those pictures were indeed of you and your family but you represented all my children; it was a Christmas scene you witnessed, but it was more truly the spirit of all the year. Christmas, you see, is but the mirror, the reflection of our entire life. It is the Day upon which the theme of life depends, and each year it brings into strong relief just what we make of life. You witnessed what my children unconsciously make the spirit of their every action, the never-ending search for happiness and pleasure in little things; only incidentally do you recall the real spirit at all. You not only saw the spirit just now, but you also saw the things men seek and how ephemeral they are. You and your wife represented the majority of men and women, searching

for the wrong things. Your handsome son found in his box the heritage all youth will receive if men make such a worldly spirit their theme of life.

Christmas saw your Saviour born to me, His unworthy mother. Joseph, the Child, and I represent the spirit in which every family of God should live. In us, all mankind can find the answer to life, because we are the perfect models for Christian living. Look at us, my soldier, and learn; see in us the way to peace and joy. Here is a Family that must go through life, as does every family. Love has joined Joseph and me in the holy married state; we are truly wedded even though we both retain our virginal purity. A Child is born to me; our Family is enlarged with This precious gift. All is serene and glorious at this moment, as is every moment when each family receives its first-born infant. You know our entire life, too; we had more than our share of the pains and sorrows of this world, but every second of every day was, nevertheless, a constant source of love and peace because the troubles did not deter us but rather gave us more and more opportunities for perfecting ourselves in the love of God."

As our Blessed Lady spoke a divine light seemed to pervade everything; it was all very clear before, but now all sparkled with the intensity of diamonds, and as though numberless suns were shining down upon us. Countless stars twinkled and danced on a stupendous carpet of purple sky; and the earth itself seemed to show the greatness of the moment in every way. The King of Kings was here in the midst of most abject poverty, yet the realization was not one of pity but rather of the splendour and grandeur of love.

The Infant's Mother intensified these thoughts as she said, "Look at us more closely, I beg of you, and what do you see? Is this Family scene painted with luxurious appointments, or even with ordinary comforts? Think you that we must have wealth before we can have a blissful, happy home? No indeed, home is truly where the heart is, my son; love is the center of our lives. We live only in God, and for Him, and with Him. All else is nothing to us, except insofar as through other things we may attain to Him, for Whom we are, and live, and breathe. For you and every man God must be the central and only Objective in life, and you must use all else as means for perfectly possessing Him.

The other scene horrified you; it was madness, disorder, all-enveloping aimlessness. Yet, in truth, it is the spirit of the world. It is a man's idea of life as seen in one panoramic Christmas view. I say Christmas should be the spirit of all our life, and it is; even

unconsciously we picture our outlook on life by our use of that Day. Christ, this wondrous Infant you now gaze upon so adoringly, is your whole reason for living. He must be the Objective for which you do all things. And since this is so, my son, you cannot but fail when you place other things uppermost in your mind. Other things are good, very good; but they are good only insofar as they are means for our reaching the one, true end. You, and all my sons, have great trouble remembering that, and the close relationships of life here below have blinded you to the real meaning of life. It is such a demanding thing, our life, that we are apt to consider it the only object there is for us. No wonder, then, that we go to all kinds of extremes in search for the fullness of life in material goods. With such a viewpoint we are forced to search madly and never-endingly for perfect happiness in wealth, power, position, all creatures. And the search never ends; you are always and forever looking for more and more. Peace and happiness, are they yours? Possibly for a short while, but never for very long. What is wrong with this mode of life, then, you ask me. Oh son, you can never attain happiness in such a way, because you are an heir to something infinitely more beautiful, precious and lasting than the most desirable object on earth. You are a brother of this Baby of mine. He is the Son of the King of Heaven and His royal home is There; so also is yours, for He has purchased mansions for you and all my sons at the cost of His precious life. Nothing else but Heaven will ever satisfy you, for you were made for that alone."

As Our Immaculate Mother spoke these last few words, she gazed most tenderly upon her Son. I, too, was impelled to look upon Him with awe and reverence. The first few hours of life always impress us deeply, but never so much as this moment as I held the Infant Saviour in my view. One was drawn to Him strongly, in a manner that is impossible to describe; surely all that I heard and saw this morning was Truth and Goodness Itself. Yes, I felt myself the worldling I was, and the awakening was rude but wonderful.

Again I heard Mary's voice, as she continued, "Do you remember that other soldier of your country, who was condemned to live forever outside its beloved borders? Recall that nothing could ever make him happy, no matter what it was, for he could never have the one thing he considered worthwhile in life, a country of his own. He was heartbroken and could never rejoice; his home was forever refused him. Unconsciously, many of my sons are like that unfortunate man; no matter what they have, they can never find true happiness. But unlike him, they do not know why, and they never

search for the one Good that will perfectly fulfill all their longings and desires; unlike him they can reach their home. He grieved constantly because he could never return home; my sons grieve because they will not seek their home. Blind, they walk every road but the lighted one; unseeing, they go down the many confusing byways of life instead of the easily-seen highroad to Heaven.

Love is the dominant emotion in life; it is the dynamo which moves us in all our actions. We love and we wish to be loved, for that is the way we have been created. Do you not realize that creation was but an act of divine love? Our Father saw Himself to be the most perfect goodness and He desired that others would share in His goodness; so He created all things. We were not made only to love creatures, who only share the divine goodness as we ourselves do; rather, our glorious heritage is to love Him Who is all goodness, beauty, and truth. No wonder then that my sons are unrewarded when they attach themselves to created goods.

I pray constantly, dear son, that you, and everyone, will receive the grace to see the real meaning of life; endlessly do I ask my Divine Son to show you the need always to keep your spiritual destiny before you. Now you are coming home to your dear family; how happy this reunion will be, for your love is a noble and true love. The desire that is deep rooted inside you seeks for that peace and good will which will keep you united always. Think, now and always, of what has been told you. You are my children and will have constant joy and love in your midst if you will but live as this Holy Family has shown you how to live. Keep my Son always before you as your one, true end; remember us constantly as your perfect models for living; and finally, begin and end all things in and for God, never separating Him from the rest of your daily lives. Remember, that to consider your daily life and your spiritual heritage as distinct and never-to-be-joined realities is a fatal mistake; but to unite them in perfect harmony, to see your life as the highroad to Heaven, is to find wondrous peace and joy on earth, and eternal bliss hereafter. May this Divine Infant bless you and protect you always. Practice faithfully what you have learned this day, and pray always that all my beloved children will learn the true spirit of Christmas, which is the true spirit of life."

Slowly I awoke from my deep slumber; or was I really asleep? It took a little time to recall where I was, for all that went on in my mind had been so beautifully real and captivating that my whole being seemed to be wrapped in the scene I was so privileged to witness. The words of the Blessed Mother reached deep into my heart and I

knew, with a new sort of knowledge, that they could never be erased. In very truth I had learned today, in a few short minutes, what a lifetime of searching might never show me; my gratitude and love were boundless, and I prayed that my life, and that of all who were influenced by me, would forever be sparked by the spirit of divine love and lived in the faithful imitation of our glorious models, the Holy Family.

Now I looked about me and saw that all in the plane were busily engaged in getting their belongings together, at the same time anxiously looking out the small windows of the plane. We must be getting ready to land, I thought, and so we were, for soon the word came to prepare for landing. In no time at all the ship hit the landing strip softly, and we were home again! Yes, we were home again; and my first rational thought was a prayer that we would learn the real answers to life so that true joy and peace would always be ours, now and eternally.

CHRIST'S AMBASSADOR TO THE MARKET PLACE

ALOYSIUS McTIGUE, O.P.

"Like the zeal of Jesus described in Holy Scripture, the zeal of the priest for the glory of God and the salvation of souls ought to consume him. It should make him forget himself and all earthly things. It should powerfully urge him to dedicate himself utterly to his sublime work, and to search out means ever more effective for an apostolate ever wider and ever better."

Pope Pius XI *On the Priesthood*.

"For Christ therefore we are ambassadors, God as it were exhorting by us." (2 Cor. 5, 20).



ON JUNE 4, 1898, a man in his twenty-ninth year was ordained as an ambassador of Jesus Christ. Like every priest of the Catholic Church, John Augustine Ryan had been elevated from the ranks of men "to offer Sacrifice, to bless, to guide, to preach and to baptize." In November of 1900, while searching out "means ever more effective for an apostolate ever wider and ever better," he addressed himself to the market place of American commerce and industry. But his voice was unheard amidst the clamor of business. At the turn of the century, the unholy triumvirate of power, profits and politics reigned unchallenged over the market place. Business men found the service of Mammon more lucrative than the service of God. Even the workers had cast from their hearts the Christian Message of Hope. Dogged despair gnawed at their souls with even greater persistence than hunger wasted their bodies.

This new mediator between God and man saw the unrest among the masses of the market place and he longed to unite them under the standard of Christ. Forty-five years ago the market place did not recognize the voice of John A. Ryan. Today, his name is hailed as the symbol of the ideal American "liberal" whose wisdom brought not only hope to the underprivileged masses but actual comfort and relief from their suffering. For over a quarter of a century he has been acclaimed as an eminent sociologist, economist and social reformer.

But John A. Ryan himself would never allow the world to forget that he was first and always a priest. The sole aim of his life was very simple: the salvation of souls. For him, religious and moral ills were the direct causes of the social problems in the market place. And

those ills came from the human tenants of the market place. It was to fight for Christ, to win those souls for Christ that Father John A. Ryan elected to become an ambassador of Christ to the market place.

"At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than it should be rightly and reasonably decided."

Pope Leo XIII *On the Condition of Labor.*

May 15, 1891, should have marked the beginning of a new era for the wage-earners of the market place. It is a date that should be enshrined in the heart of every laborer for it was to the laborer rather than to Labor that the Holy Pontiff, Pope Leo XIII spoke in his encyclical *Rerum Novarum* or *On the Condition of Labor*. Although he had the care of all human souls—the souls of capitalists as well as of laborers—Pope Leo, as Christ's Vicar, chose to speak directly to the wage-earners. That his pronouncements failed to inaugurate a new era for them was perhaps due in no small measure to the richness of the reforms which he envisaged for the market place.

That the golden voice of Leo was not heard in the market place, or that his principles for reform were not understood was not the fault of John A. Ryan. His first meeting with the encyclical occurred three years after its publication, in 1894, and then quite by accident—as an assignment in postgraduate English. But the young priest was inspired by the words he read: "The condition of the working population is the question of the hour." He was moved to make the condition of the working population his priestly "interest." In the face of being labeled "socialistic," he enthusiastically welcomed the Holy Father's approval of social reform through the mediums both of private organized action and of state legislation. Throughout his long and fruitful career as Christ's ambassador, John A. Ryan was to strive to impress upon the market place of his beloved United States the Christian social pattern of Leo XIII.

"Dost thou promise to the Bishop, thy Ordinary, reverence and obedience."

Rite of Ordination.

Nor did John Ryan want for inspiration here at home. At the turn of the century, the Mid-West had given to the Church in America an eloquent spokesman for the rights of the oppressed. "Men who suffer are conscious of their wrongs," Archbishop John Ireland had warned in 1897, "and will hold as their friends those who aid them. Irreligion makes promises to them, and irreligion is winning them."

It was this same Archbishop who had confirmed and later ordained the future champion of the underprivileged. It was John Ireland who had educated him in St. Paul's Seminary, who had sent him for four years (1898-1902) to The Catholic University of America to pursue courses in moral theology. And it was John Ireland, too, who, for the greater welfare of Church and country, was to allow his priest to leave him in 1915 to begin his brilliant career at The Catholic University as professor of moral theology.

In return, John Ryan served his Archbishop in his seminary for thirteen years as a professor of moral theology. With the encouraging support of Archbishop Ireland, he introduced economics into the seminary curriculum. In later years, Father Ryan was to hark gratefully back to the memory of this great Churchman, particularly for fostering in him a profound love for political democracy.

"He was a teacher, a pastor, a counselor, an arbiter, a judge of a sort, a commentator, a critic, an appreciator of beauty and truth, above all a friend to struggling humanity."

The Evening Star, Washington, D. C.

In his own right, John A. Ryan was eminently qualified to assume the rôle of Christ's ambassador to the market place. Throughout his forty-seven years of service, he was always a scholarly yet realistic priest; despite opposition and discouraging obstacles, he remained to the very end an understanding and courageous priest.

The priest-scholar reached his full stature as a professor of moral theology for over twenty years at the Catholic University of America. Moreover, throughout nearly all of these years, he taught political science at Trinity College. From 1937 until his retirement from the faculty in June, 1939, at the age of seventy, he served the University in its School of Social Science as a professor of sociology. In this same year, he took up residence at the National Catholic School of Social Service where he had taught social ethics since the school's inception in 1921.

Year after year, he assumed new duties and opened new fields. But in the life of any man mere chronological events must ever remain cold and colorless. Of John Ryan they reveal nothing. What could they tell of the patient research, the careful preparation, the eagerness for truth that went into his teaching and his manifold activities as a convincing lecturer, an enthusiastic journalist, an indefatigable pamphleteer, and authoritative author?

The scholarly priest, however, was at all times a realistic priest. The facts of cash and credit, production, distribution and consump-

tion, wages and hours must be weighed in the balance with the principles of the new social order promulgated by Pope Leo XIII. That was his responsibility. He knew it, he accepted it and he fulfilled his duty with the Christian joy that he was doing God's Will.

John Ryan asked no quarter, because his principles were sound, irrefutable. He did not take refuge in his priestly office but rather he allowed his applications of principles to be judged on their own merits. Above all he did not seek the approval of any natural truths he proclaimed in the market place merely because the Voice of his Church had uttered them. For him, they were strong enough to stand alone. But precisely because of his eagerness for truth and, consequently, his impatience with error, he, like all really "great" men, was always ready to admit a mistake once an error was proved.

Now a charitable priest is an understanding priest. Because of his great love for God, it is not too difficult for him to see in his neighbor a Child of God. His love of neighbor necessarily compels him to make the problems of his neighbor his very own. John Ryan's love for God and neighbor had been early nourished within a Catholic family circle. The farm life at Vermillion, Minnesota—where he was born on May 25, 1869—made him aware of the conditions of the working class. His charity urged him to action. The same hungering love of souls for God made it easier for him in his active apostolate to understand the problems of both the "haves" and the "have-nots," the employers and the laborers. Perhaps more than any public figure of his day—with the exception of Pope Leo XIII who had inspired him—he understood that the moral depravity of capitalists and labor leaders was to be corrected rather than capital or labor totally abolished as systems of economic life. He was always a worker for souls; his love of God and neighbor helped him to understand the souls of men in the market place.

This love for souls demanded, too, that he be courageous. "Courage, he had," said Bishop Haas in his recent eulogy, "but it was the courage that the God of hosts vouchsafes only to those who fight for the right." Naturally, his priestly courage received many tests, such as the hearing before the Senate subcommittee on Education and Labor, August 31, 1944. It was his last public appearance in such a capacity and, appropriately, the hearing was on "a bill to prohibit discrimination in employment because of race, creed, color, national origin, or ancestry."

Such discrimination, said Monsignor Ryan, whether practiced by employees or by employers, is definitely immoral. It is immoral because it violates the moral precepts of charity and justice. The precept of

charity is expressed in the command: "Thou shalt love thy neighbor as thyself." The Christian precept of brotherly love is not satisfied by mere well-wishing, nor benevolent emotion, nor sentimental yearning. It requires action, action which assists the neighbor who is in need.

Such courage inevitably lends itself to criticism and opposition. John Ryan had his share of both but towards the close of a courageous life he could say: "To have been deterred by such opposition from teaching the sound doctrine would have been to turn my back upon my plain duty, to apostatize from the truth. It would have meant not merely burying, but dishonoring what talents I had received from God."

With all his wealth of character and talent, John Ryan had a sense of humor—an invaluable weapon for anyone in the social arena. Many times when the cards of misunderstanding were stacked against him, when the battle of wits on the public platform, especially in controversies with the fanatical type of radical, became sharp and often bitter, or when the debate of Congressional hearings became intense, John Ryan's extraordinary sense of humor invariably came to the rescue. From sad experience, he found that some cases and causes cannot be tried fairly before an audience publicly assembled in open court, but must rather be laughed out of court. Perhaps the wit that so enriched his character was but the echo from the laughing hills of County Tipperary. Surely it will long ring in the memory of those who knew him. Just as surely too will his delightful art of storytelling be long remembered by his countless brother priests whose companionship he sought and cherished.

He was "a voice crying in the wilderness telling of the problems of the workers."

Senator Shipstead of Minnesota.

From the time he read his first manual on economics in 1894, John A. Ryan was determined to apply Christian social principles to economic life and, in particular, to the problems of industry. His cardinal economic principle, imbibed from the English economist, John A. Hobson, was: "underconsumption and oversaving are the main causes of industrial slumps and depressions." With unabating ardor throughout the years, he employed this principle as a standard in all his efforts to place a larger share of the national income in the hands of the laborer and consumer. For him "capital receives too much purchasing power and labor too little." But always he considered Capital and Labor, not as enemy camps but rather as a team, unified by their efforts for the common good. They must pull to-

gether, for the souls of both capitalists and wage-earners were at stake.

The voice of the new ambassador to the market place was first raised in a book review article for *The Catholic World* entitled *A Country Without Strikes*. Here properly was begun the ambassador's long fight for the recognition of "the right of the laborer to a minimum wage" and the fixing of fair profits for the employer. Here, too, he took his stand on the right of the state to interfere with the freedom of contract.

But it was the wage-earner and the defense of a living wage that claimed John Ryan's lasting devotion. In 1906, The Macmillan Company published his doctoral dissertation, *A Living Wage: Its Ethical and Economic Aspects*, the first work in English to advance a compulsory minimum wage law. This time his voice was heard not only at home but abroad for his book was translated into Spanish and French.

Since it was a theological treatise, his main argument naturally was concerned with human rights: "the laborer's right to a Living Wage is the specific form of his generic right to obtain on reasonable conditions sufficient of the earth's products to afford him a decent livelihood." What is the force of this right? "A man's right to this indispensable minimum of the bounty of nature is as valid as his right to life: the difference is merely in degree of importance." To interfere with the attainment of the wage-earner's rights is to incur moral responsibility "for his failure to obtain a decent livelihood." And should economic force be applied, it "has no more validity or sacredness than physical force." The one safeguard which both Capital and Labor have, and which both should employ to their mutual advantage, is law. "Finally, the State is morally bound to compel employers to pay a Living Wage whenever and wherever it can, with a moderate degree of success, put into effect the appropriate legislation."

The book, however, which John A. Ryan himself thought to be his most important effort was "*Distributive Justice: The Right and Wrong of Our Present Distribution of Wealth*," first published in 1916 and revised as late as 1942. In it he proposed "to discuss systematically and comprehensively the justice of the processes by which the product of industry is distributed." His principal question was: what was the claim to the product of industry of the landowner, the capitalist, the business man, and the laborer? His conclusion is as refreshing today as then, namely, that while "the attainment of greater justice in distribution is the primary and most urgent need of

our time," nevertheless, for the full achievement of any social ideals whatever "the most necessary requisite is a revival of genuine religion."

The voice of Christ's ambassador had already often been heard; now, at this still early stage of his career, it began to command respectful attention. As Dr. Alvin S. Johnson recognized in his review of *Distributive Justice* for New Republic:

"Few ethical authorities have had sufficient knowledge of economic facts to adapt ethical principles to the economic field; few economists are abreast of the best modern work in ethics. To this rule the most notable exception among contemporary writers is Dr. Ryan. His economic scholarship is unimpeachable; survey his writings, and you are forced to the conclusion that among the economists of today there are not many who can match him in command of the literature and in sanity of judgment."

A Living Wage and *Distributive Justice* will endure as John Ryan's definition of the Catholic Social Doctrine which he championed.

"We have still not caught up with Father Ryan's thinking, thirty-three years later, but we are coming closer to it."

Frances Perkins, former Secretary of Labor.

Following precisely the directive norms of *Rerum Novarum*, John Ryan wholeheartedly approved social reform through state legislation. "Legislation for the protection of the rights of labor and the underprivileged which have been written into our country's laws is largely due to his unceasing effort," was the unexaggerated encomium of Senator Shipstead of Minnesota. Yet, at the same time, John Ryan had a clear idea of what the relation of the State should be to individual freedom and initiative. When individual and free enterprise can do a good job, let the State confine itself to a coöperative and supplementary rôle. But social legislation there must be; the success even of free enterprise demands it for the very reason that the wage-earners are its back-bone—and the wage earners were his special charges. Throughout his career as a social reformer there is heard constantly the refrain of *Rerum Novarum*: "Whenever the general interest, or any particular class suffers or is threatened with mischief which can in no other way be met or averted, it is the duty of public authority to intervene."

The extent of the social legislation for which he fought is astounding: the minimum working age, the eight-hour day, state employment agencies and state insurance against sickness, accidents,

unemployment and old age, labor conciliation and arbitration boards and the minimum wage. For this last, he appeared in person to address the state legislatures of Wisconsin and Pennsylvania.

With quiet courage, complete understanding and untiring zeal, he fought the tyranny of social injustice that threatened the American democratic institutions he so deeply cherished. Senator Chavez of New Mexico visualized this crusading spirit of the priest of God in terms of history: "For many years," he said, "Monsignor Ryan carried out in an orderly way a revolution similar to the political and military revolution inspired by Washington and the other American heroes of 1776."

"Well, this is a great vindication for John Ryan."

Bishop Shahan, Rector of The Catholic University.

May 15, 1931, John A. Ryan sat listening attentively to the radio in the office of the *New York Times*. How his heart must have beat with joy to hear direct from the Vatican the new encyclical of Pope Pius XI, *Quadragesimo Anno* or *Reconstructing the Social Order*. It was victory day for John Ryan. For thirty-seven years he had made his own the very words of *Rerum Novarum*. As Christ's ambassador to the market place he had preached its principles and had fought valiantly for Pope Leo's reforms. For too long his had been a voice crying in the wilderness. Now on May 15, 1931, he heard a new and authoritative formulation, a further amplification of the traditional social teachings of Pope Leo XIII.

With renewed vigor he went back to the market place. He had new ideas, brighter ideals, not to sell but to give away in Christ's name. Even those who spent their lives trading in the commerce and industry of the American market place could now see that John A. Ryan had the best thing on the market—shares in a just social order which Pope Leo had issued forty years before. Now he promised new dividends and immediate returns.

On May 15, 1931, a new phase of an already brilliant career began. John A. Ryan did not live in the past. He was a priest of the present who kept his eyes always focused ahead on future horizons; he grew with the times. Now the most important singular contribution of the new encyclical was "the occupational group system" advocated by Pope Pius XI, a system which would safeguard the interests both of industry and the industrial classes, making both secure against political domination. For Father Ryan, the Living Wage was on the legal statute books; it was a job well done. The remainder of his apostolic life was to be aimed at the future; he

was to concentrate all his energies towards the fuller realization of employer-labor coöperation. The democratic nature of the system had a special appeal for him, as would any system that would give men freedom and security in the direction of their own economic welfare for such a system would be thoroughly Christian.

Quadragesimo Anno revived interest in the vast potentialities of Catholic social action. A sign of the times was the publication of *The Church and Social Order*, a program for social reconstruction originally edited in 1919 and reissued again on February 7, 1941, by the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference. The wisdom and vision of John A. Ryan were evident in both programs as they were in all his labors as Director of the Department of Social Action of the National Catholic Welfare Conference. So extensive and yet so intimately connected with his apostolic life were his labors in this capacity, that they constitute in themselves a vast and rich storehouse of biographical lore.

In the field of government, the past twelve years brought many momentous victories to John A. Ryan, the priestly crusader for social reform. His eulogy on the late President Franklin Delano Roosevelt, pronounced during the Catholic Hour of April 15, 1945, recalls the most impressive of these victories.

"I would mention," he said, "the three most effective pieces of legislation for social justice enacted during the Roosevelt administrations. These are the National Labor Relations Act, which has made real the right of labor to organize and to bargain collectively; the Fair Labor Standards Act, which has abolished the starvation wages formerly paid to thousands upon thousands of American workers; and the Social Security Act, which has provided some measure of insurance against unemployment and old age. I have no hesitation in asserting that these three laws have done more to promote social justice than all the other Federal legislation enacted since the adoption of the Constitution."

Likewise, of the twelve proposals made in 1919 by the Bishops' Program for social reconstruction, it could be said in 1940 that all but two were incorporated into law. The market place was "coming closer" to its champion.

"We, his friends, will be the first and last to proclaim him a great warrior, whether in defeat or victory. We love Dr. Ryan for his great qualities of mind and heart. The scholar, the patriot, the teacher, the zealous champion of the rights of the oppressed—all find their truest power in a noble priest, a great prelate—Monsignor John A. Ryan."

The Most Rev. Michael J. Ready, Bishop of Columbus.

The Catholic Church, true to her rôle as the Mother of souls, is always a thoughtful Mother. In acknowledgment of a job well and faithfully executed, she saw fit at this time to honor an aging but beloved son. On August 12, 1937, John A. Ryan was made a Domestic Prelate in the Papal Household with the title of Right Reverend Monsignor. Formal investiture was made on December 8th at the Shrine of the Immaculate Conception. Before the three hundred guests at the testimonial dinner, the Rt. Rev. Francis J. Haas, now Bishop of Grand Rapids, and former student of Monsignor Ryan, eloquently summarized the life of the new Prelate. He has an "unaffected passion for truth, searching for the major difficulty and meeting it, fairness to adversaries, intolerance only with sham and make-believe, and, throughout, the humility of the scholar."

The Church was not the only organization to recognize his unselfish labors, for in serving the Church Monsignor Ryan had also served the best interest of the American Government. From the Chief Executive of the United States, Monsignor Ryan received a singular honor on January 20, 1937. For the first time in the history of America, a priest assisted at a presidential inaugural exercise when Monsignor Ryan pronounced the Benediction for Franklin D. Roosevelt. And again in 1945, he was accorded the same honor on the occasion of the President's fourth inaugural.

Despite these flattering tributes, John A. Ryan remained a humble and sincere priest. On his seventieth birthday, at the largest testimonial dinner ever held in Washington, the late Bishop Joseph M. Corrigan, rector of The Catholic University, expressed the predominant sentiments of the six hundred assembled guests, among whom were Church dignitaries, Justices of the Supreme Court, Cabinet and Congressional members, and outstanding representatives of every profession. "We can rejoice with him," said Bishop Corrigan, "that through it all he has kept the simple heart of a priest; that he has never been swayed out of the balance required to keep him constantly in the footsteps of his Master, conscious that, like his Master, his steps were taking him among the beloved of the Master—the poor."

"I have fought the good fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice. . . ."

2 Timothy 4, 7-8.

For forty-seven years, Monsignor Ryan had fought the good fight for Christ. The course he had run had taken him through momentous changes in the social structure of the American nation.

Each corner in the market place brought new problems, new efforts for social betterment. Each problem was part of the life of Monsignor John A. Ryan. Each effort exacted from him his best energies. When he came to the end of the course on September 16, 1945, after only three months of illness, he confidently hoped for the crown of glory that God reserves for those who serve Him faithfully.

Across the seas at the Dominican College on Eccles Street, Dublin, Ireland, on August 4, 1932, the feast day of the Holy Founder of the Order of Preachers, Monsignor John A. Ryan was received as a member of the Third Order of St. Dominic. In his new life was a Dominican Tertiary, this zealous priest of the market place was known as Brother Dominic Ryan. At the Dominican House of Studies in Washington, Brother Dominic made his profession on December 4, 1933, into the hands of the Very Rev. Justin McManus, O.P. That Brother Dominic Ryan will receive his crown of glory from the merciful hands of Almighty God is the sincere prayer of his Dominican family.

In the market place, the loss of a priestly patriot and social crusader has been keenly felt. The wage-earners of the United States, in particular, have lost a priestly champion. "The hosts of American labor have lost a tried and true friend in the death of Monsignor Ryan. Labor today is enjoying greater success than ever before in its history, thanks to the wisdom and courage of such men as the Monsignor who in the dark days of the past decade never lost an opportunity to raise his voice in defense of labor's rights or in the furtherance of economic security and social justice in America." Such was labor leader John L. Lewis' graphic portrayal of the sorrow that had struck the camp of Labor.

If the market place would keep faith with its devoted ambassador, Monsignor Ryan, both Capital and Labor must accept Christ as their Employer. They must swing wide the doors of the market place to the God Who was his Master and to the Catholic Church, his Mother. "In the furtherance of economic security and social justice in America" for the future, it must become the daily work of both capitalists and laborers likewise to open wide their hearts to the Christian Message of Hope. This was the ideal for which John Augustine Ryan, the priestly champion of souls in the market place, lived and fought. This will ever remain the ideal for which he pleads before the throne of the Eternal Employer of Capital and Labor.

THE CONTEMPLATIVE CHARACTER OF DOMINICAN LIFE

MARK HEATH, O.P., AND PAUL M. STARRS, O.P.



IN 1895, the Prioress of the Dominican Sisters of Brooklyn was faced with a serious dilemma. Circumstances in America were forcing her to relinquish some of the integral Dominican ideals. At least, so some Sisters thought at that time. Mother Antonine was changing the status of the Holy Cross Dominicans from Second Order to Third; and this move, some claimed, was the end of the contemplative ideal in Brooklyn. The rules and customs of their ancient Mother-house, Holy Cross Convent, in Ratisbon, Germany, a strictly contemplative monastery, were being discarded, and new ones substituted in their place. With the old law would go the old spirit of contemplation, penance and prayer, indeed the integrity of Dominican life. Yet some changes had to be made to make Dominican life possible in nineteenth century America, and this was the cause of the indignation and sorrow. A consideration of the problem, and a glance at history, however, prove that the fear was vain. Today's Dominicans are as contemplative as yesterday's; all Dominicans, whether Friars, Sisters, or lay people are called to this ideal. Their perfection depends on their approaching it.

There is only one Dominican ideal. It was determined by St. Dominic, and is preserved in the laws and customs of the Order. All members of the family share it. Whether they are religious or lay, Friars or Sisters, they seek one perfection, and model their lives according to one plan. A father gives one end to his family, and all its members seek to attain it.

There are differences in the way in which the ideal is sought, but they are superficial and not essential. Circumstances may differ in the various parts of the Order. The field of apostolate may differ, but the means, the preparation, and the spirit brought to it never do. The Friar in a pulpit, the Sister in a cloister, a classroom, or a hospital, and a tertiary in a factory have the same spirit in their work, and use similar means to attain it.

This Dominican ideal has been stated by St. Thomas in the *Summa Theologica* in a section where his tone is that of a pugnacious defender of the Dominican Order against its thirteenth-century enemies. His phrase is like an old medal, holy and ancient, that has been polished to a greater brilliance by the constant rubbing of successive

generations of thumbs. It is the motto of the Order: *Contemplare et aliis tradere contemplata*. To contemplate, and to give to others the fruits of that contemplation.

It means that all Dominicans are contemplatives, and from the abundance of their contemplation, they communicate its fruits to the world. They are wells, in St. Bernard's phrase, that must overflow, rather than channels which merely carry. Their contemplation is the cause of their action, though not a means to it; and the giving over to others is fruitless unless it be preceded by the contemplation itself. To be Dominican, for St. Thomas, is to be contemplative.

This is no empty phrase. Dominicans are ranked among the Church's contemplatives. The orders most familiar as contemplative, the Trappists, for example, are contemplative because the means chosen by their founders foster contemplation and are ordained especially toward it. Yet the Trappists have no means which is not found in the Dominican Constitutions today. If the Trappists are contemplative, the Dominicans are, and to the same degree. Nuns of the Second Order are contemplative, yet the regulations of the uncloistered sisters match theirs for devotion and direction to this ideal. A comparison of Dominican rules, with those of modern communities, moreover, shows that the Dominicans have preserved the medieval tradition, which was contemplative to a perfect degree.

History bears this out. The Friars have ever fought to preserve this character, especially when the pressure of the times was to snuff it out. The restorations completed by Blessed Raymond of Capua and later by Father Jandel, show the fecundity of the Order in bringing itself back to its ancient ideal whenever it falls away. The history of the cloistered Sisters is full of incidents of this sort. Many times, they voluntarily gave up work and closed schools in order to revive the cloistral Dominican life in all its integrity. Dominicans strove always with one end, to preserve, protect, and ensure the contemplative life. It was not to be lost among them.

The history of American Dominicans is but a repetition of the same spirit. A simple entry in the diary of Mother Hyacintha, the third Prioress of the Racine Dominicans, indicates with extreme simplicity this determination. "Nov. 30, 1868: Today we tried the grille for the first time. Thanks be to God; it was hard to make the beginning."¹ This is clear evidence of the attachment of these sisters to a contemplative ideal. The grille was one of many practices asso-

¹ Cited in: Kohler, Sr., M. H. *Life and Work of Mother Benedicta Bauer*, p. 319. Bruce, Milwaukee, 1937.

ciated with the cloistral life of Ratisbon which the Sisters in America wished to restore. With these aids they intended the preservation of Dominican contemplative life in their convents.

The attachment of these American Sisters, however, was not primarily to a set of observances, or to certain exterior habits of living, but to the life of which they were the infallible guard. Thus in Brooklyn in 1895, and in Racine in 1877, when circumstances forced the Sisters to give up many observances, of which the grille may be taken as a symbol, they insisted on preserving the contemplation. This character has marked the ideal of Dominican Sisters in America today.

The fear that Sisters could not be contemplative, unless at the same time they lived in a strict cloister, was a repetition in the nineteenth century of an objection which faced St. Dominic in the thirteenth. It was an historical fact that previous to his time all contemplative men were cloistered. As a challenge, he formed an army of contemplatives whose cloister, as one historian sneeringly remarked, was the world. Sisters of the Third Order undertook the same vocation.

Dominicans, then, have cherished their contemplative vocations, and American Dominicans have not been amiss in this. That Dominicans are contemplative is admitted. Exactly what contemplation is, is a matter they must investigate.

Certainly contemplation must be something more than simple meditation, for all religious are bound to a daily meditation, and we do not consider all as contemplatives. The contemplative life is something different from the ordinary Christian life; it is also something different from the religious life.

This contemplation then, from which the contemplative life is named must be something special. It has been described as a simple, loving glance at God. It is not, of course, a seeing of God face to face. This is reserved for the blessed in heaven. Nor is it the same as faith. It is through faith that we see God while we are on earth—through a glass in a dark manner. But to see God through faith belongs to every Catholic. Contemplation, though based on faith, gives us knowledge of a sort different from that given by faith.

God is in Himself simple—without parts; but the truths about God which He has revealed to us and which are proposed by faith are proposed in a complex manner. This is the way in which our intellect understands things. A thing which is simple in itself, we may understand only by enumerating its qualities one by one, affirming that these qualities belong to the thing under consideration and

denying that other qualities belong to it. Thus, faith tells us that God is our Father, that He is the Creator, all-powerful, all-wise, all-good. It denies at the same time that He has a body, that He had a beginning, that He can ever change. God is simple, but for our minds to obtain—even to a slight degree—a knowledge of the Nature of God, it is necessary that these various qualities be enumerated.

Meditation proceeds in this same manner. It is a discourse, a certain reasoning process. Suppose we were to meditate upon the statement: "God is our Father." We should examine the concept "father" and see it in its various aspects which make it applicable to God. A father is the cause of our being. So God is the cause of our being. A father watches over his children, he protects them, provides for their needs, teaches them. Each of these we should see as applicable to God. And finally we should conclude that because a father does all these things, and because God is our Father, therefore, we must love Him. Thus, the meditation would terminate in an act of love or charity.

Meditation, however, may vary in its complexity. As one becomes more proficient more and more perfections can be seen in a single idea, and thus the discursive process becomes more simple. A stage may be reached where almost no process or reasoning at all is necessary. All the implications of the term "father," for example, are perceived in a single glance, and the soul in admiration proceeds immediately to an act of love. This simplified form of meditation has been called *acquired contemplation*. It is called contemplation because of its simplicity, and acquired because we ourselves can obtain it. This does not mean that it can be acquired independently of God. Its object is supernatural, for it has its roots in faith; its end is supernatural, for it terminates in charity; and it is not attained without the help of actual grace. Yet it is, properly speaking, the result of human activity, just as is the science of theology, or even of chemistry or mathematics.

Infused contemplation, which is contemplation properly so-called, is entirely different. It has been defined as a simple and loving knowledge of God which cannot be obtained by our personal activity aided by grace, but, on the contrary, requires a special manifest inspiration and illumination of the Holy Ghost.

It is entirely beyond our power to obtain, for it is a pure gift of God. It operates particularly through the gifts of the Holy Ghost. These gifts are special habits or dispositions in the faculties of the soul which render it docile to the promptings of the Holy Ghost. The gifts are present in every soul in the state of grace, and are infused

together with charity; but they may be more or less operative. In contemplation their action predominates and the soul acts no longer according to the norms of reason—even of a reason enlightened by faith—but according to the special inspirations of the Holy Ghost. Principal among the gifts which operate in contemplation are the gifts of understanding, whereby we are able to penetrate more deeply into the mysteries of faith; knowledge, whereby we judge created things according to their true value; and wisdom, whereby we obtain a sort of divine knowledge even of divine things, that we may the more earnestly desire them.

It is from this *infused contemplation*, then, that the contemplative life derives its name. This evidently cannot mean that a society is called contemplative because all its members contemplate, or even because a majority of them do so. The contemplative life is so called rather because it is ordered primarily to contemplation and contains within itself the means apt to dispose to contemplation. Since infused contemplation is a free gift of God, it cannot be merited by any action of ours. Yet, as Saint Teresa remarks, "we should prepare ourselves for it, and that preparation must be of great service."² It is this preparation or disposition which is the immediate object of the means prescribed for a contemplative life.

One can dispose himself for contemplation either positively or negatively. Negative dispositions will remove the obstacles to contemplation. These obstacles are principally deliberate sin and distractions. The positive dispositions will furnish a certain preparation of the matter for contemplation, that is, an intellectual preparation, and, so far as it is possible, will make a direct attempt to move God to grant this grace.

The traditional observances of the contemplative orders are directed to this four-fold disposition. It should be evident that the Dominican Religious Life, as it is lived by all three Orders of St. Dominic, contains these four elements which have always been identified with the contemplative life, and are essentially dispositions to contemplation.

Against sin and any affection for it the various bodily austerities are directed, for it is the senses and unruly passions which are the principal causes of sin. Now, bodily austerities have always been an integral part of the asceticism of the Order. The fast and abstinence, the simple and severe furnishings of the cell, the use of coarse clothing are all means of mortification—of achieving what the spiritual

² Relation VIII, No. 2.

writers call the active purification of the senses, which is so necessary for progress toward contemplation.

Against distraction we find the cloister and the law of silence—means which have become almost identified with the contemplative life. Though it is true of the Friars, and to a lesser extent of the Third Order Sisters, that the world is their cloister, since they must go into the world in pursuing their apostolate, it is also true that they have a cloister from which the world is rigidly excluded, and it is here that they develop the spirit of recollection which will enable them to go into the world without being contaminated by it. The law of silence, for all the followers of St. Dominic, though not so all-inclusive as the Trappist observance, nevertheless shuts out distractions and guarantees that spirit of recollection which keeps the soul in the presence of God. The very wording of the Constitutions of the Friars is an indication that silence is the general rule, conversation only an exception, for after enumerating the places of special silence (which, indeed, include most of the house) the Constitutions add: "Elsewhere, they may speak with special permission."³ And this same legislation is found expressly in the constitutions of many of the Sisters. In those of the others, it is certainly implied.

Of the third disposition to contemplation, study, it might be objected that it was not a means in the ancient contemplative orders, but rather is an addition made by the Order of St. Dominic. Yet this is not really true; though the Dominican emphasizes study because of its bearing upon the apostolate of preaching, nevertheless a certain amount of knowledge of sacred things, and therefore a certain amount of study has always been considered necessary for the contemplative life. We say for the contemplative life, for it may happen occasionally that an individual will be raised to infused contemplation with almost no previous intellectual preparation, but this is not God's ordinary manner of acting.

Though the members of the Dominican Second and Third Orders are not expected to acquire the theological science which the Friars must have, the intellectual character of the Order has its influence on them, and their spirituality has about it a characteristically intellectual note, as is to be expected of all those who claim Thomas Aquinas for a brother and Catherine of Siena for a mother.

Finally, among the traditional means which dispose to contemplation, there is liturgical prayer. Here, as in the matter of study there will be certain accidental differences between the three Orders. The

³ *Constitutiones S.O.P.* No. 624.

First and Second Orders bind themselves to the solemn recitation of the Divine Office, while the Third Order Sisters not infrequently substitute the Office of the Blessed Virgin. Yet even in this case, the prayers of the Sisters have at least a quasi-liturgical dignity. This office, too, pertains in a way to the official prayer of the Church. It is not merely a private prayer and the Sisters have always clung most jealously to its solemn recitation in choir, and dispose its hours, as the hours of the Divine Office are also disposed, around the central pivotal point, which is the conventual Mass. The recitation of the Office has been described as the first of the observances of the Order which serve the contemplation of divine truth. This it does in a three-fold manner. First, by the very fact of uniting the mind to God it disposes to contemplation. Secondly, the constant repetition and pondering of the inspired writings which form the greater part of the Office furnish matter for contemplation. Finally, as a prayer and therefore a petition, it is a direct appeal to God for this gift; for contemplation is not earned but freely bestowed by God, and He most frequently bestows His favors on those who ask for them.

Thus, from a consideration of its observances, which are the traditional observances of contemplatives, we can see that Dominican life is truly contemplative. Indeed, the choice of these means can be explained by only one end—a life of the highest contemplation itself. Because Dominicans profess these means, they seek this end. By their vocation they are contemplatives in the strictest sense.

Only contemplation in its strictest sense, moreover, can describe the activity of St. Dominic. His was the highest infused contemplation, and this is the example his sons and daughters must imitate if they be true to him. His life was one of continued contemplation which overflowed into real apostolic activity.

His express intention in founding the Order was that contemplation should flourish in it. There are extant three pieces of legislation written by St. Dominic. One is a section of the Friars' Constitutions, another is a rule he wrote for the Sisters at St. Sixtus which was copied in full in the Papal Bull approving the foundation, and a third is a letter he wrote, the only autograph known, to the Sisters of St. Dominic of Silos convent in Madrid. All these demonstrate clearly the contemplative character which he wished to impress on the members of his institute. These documents abound in references to penitential exercises, and to monastic observances, which are inseparable from contemplation, and are a sure mark of a contemplative community. Dominic himself was a true contemplative. It was his express law that his children should be the same.

Other Dominican legislation sounds the same tone. The Friars' Constitutions states particularly that the end of the order is contemplation, as do the Constitutions approved for the cloistered Sisters of the Second Order. The Constitutions of the other Sisters' congregations, in the United States and England, not expressly, but by inference, express the same devotion.

The Ratisbon Rule Book, a Sisters Rule, written by Blessed Humbert of the Romans, who knew Saint Thomas and Saint Dominic, was the guide to Dominican life in American convents for nearly fifty years. Edited under the direction of Mother Benedicta Bauer in Ratisbon, and used as the Constitutions in the foundation of the Brooklyn, Newburgh, Racine, and San Francisco Congregations, it is a rule whose end is contemplation in the strictest sense. That the American founders chose it is a sign of the direction toward which they hoped all members of their communities would tend with great devotion.

This hope, in its turn, was responsible for the difficulty which Mother Antonine later had in Brooklyn in replacing the Ratisbon Rule by another based on that of an English Third Order congregation. Many Sisters were convinced that the end of the Ratisbon influence would mean the end of contemplative life. On the other hand, the requirements of schools, orphanages, and hospitals made many of the Ratisbon practices impossible. The resolution of the difficulty was this: that the zeal for contemplation was to be preserved, though the rule might be modified.

Saint Thomas teaches that Dominicans are striving after contemplation in its strictest form. In that tract in the *Summa* in which he chooses: *Contemplare et aliis tradere contemplata* as the definition of the mode of life of a mixed institute, such as the Dominicans are, he is speaking of contemplation in its strictest sense, and not in any dilute rhetorical sense. If Dominicans are to be faithful to the motto compounded by St. Thomas, they must be true to it in the meaning which he intended, which is that their end is the highest contemplation.

Yet the height of the ideal, and the difficulty and work involved in attaining it, are incontrovertible. Newman said once that it was dead; there are others today who claim it is impossible.

In defence of its possibility we must assert first that when it is obtained, it rarely is recognized by modern activist standards. A challenge to such opinion is the stern fact that the ideal is attained by Dominicans today.

But there is even more positive reason for encouragement. Contemplation is a free gift of God, given ordinarily to those who are disposed for it, and bestowed especially where it is needed. Contemplatives are needed today, as much as they have ever been. In the face of this need, and mindful of the ever abundant fecundity of the Order in the face of every need, Dominicans may well reason, in the words of the present Master General of the Order:

... if we grant a similarity between this (infused) contemplation and the beatific vision, to which many are called, but few are chosen, have we not compelling reasons for believing that the sons of St. Dominic who ought by reason of their profession to give to others the fruits of their contemplation, are not only among those called but also among the elect, at least when, on their part, they do all in their power to obtain this choice grace.⁴

⁴ Martin Stanislaus Gillet, O.P., *Encyclical Letter on Dominican Spirituality*.

THE GUILDS WERE GREAT UNTIL

RAYMOND SMITH, O.P.



HE THIRTEENTH has been called the greatest of centuries and the Middle Ages considered as the Model Ages. Not to minimize the truth of this opinion, it may be noted that seeing the plight of the world ever since the Protestant Rebellion, almost any century looks good by comparison. There was, however, an element in the period of the Middle Ages which made it distinctive. Christian Charity pervaded the atmosphere and gave fresh draughts of pure air by which saints and scholars could breathe and eventually produce great works. The process to this millennium in the world had been in preparation for centuries. The faith was the main cause, but the social conditions played a vital rôle too.

In feudalism the Villa was the center of social life. Unless the lord was a true Christian, he often ruled his subjects as slaves. In spite of this, gradually these tillers of the soil advanced to serfdom, next to peasantry, and finally to freedom. Europe was growing up. Agriculture was being challenged by commerce, and rural life was to share the population with the city. Out of this expansion there arose, under the aegis of the Catholic Church, a system of relationship which is known as the Guild System. Belloc has summarized its significance and meaning.

"The Guild is the oldest, most necessary, most deeply rooted, of all human institutions. It has appeared in all civilizations which are at all stable, because it is necessary to stability. It has flourished especially at a time when our race was agreed upon a common religion and had a common high civilization." He defines it as "an association of men engaged in the same occupation, and its primary object is mutual support."¹

PRIVATE PROPERTY

In more than one way, the Guild anticipated our modern labor unions and civil service systems. First, it guaranteed the right of private property. Secondly, the Guild was recognized by the State or City, and workers entered it only after passing a test proving their ability in the trade. Thirdly, its members worked for the common

¹ *Social Justice Magazine*, "The Way Out," Belloc, Hilaire; August 1, 1938.

good, and finally, the Guild was self-governing. It must be remembered that the common good for the artisans of the Middle Ages, and they were artists not mere cogs in a machine, was the good of the Mystical Body of Christ. Even the non-Catholic Arthur J. Penty perceived the influence of the Faith, remarking that "it was the communistic spirit of Christianity that gave rise to the Guilds."² This was true Communism, not the socialistic hoax of Marx and Engels. What the Middle Ages practised was the teaching of St. Thomas Aquinas on private property.

"Two points are to be considered regarding external things; one is the power of looking after them and managing them, and from this point of view it is lawful for a man to possess private property. . . . The second point that concerns us with regard to external things is their use, and as far as this is concerned a man ought not to have external things as his own private property but as common property, that is, he ought readily to share them with others in their needs."³

Although the Guild System never reached perfection even in the Middle Ages, Pope Leo XIII rated it worthy of considerable praise. "History attests what excellent results were affected by the Artificer's Guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove."⁴

"WHERE WEALTH ACCUMULATES . . ."

The Guild system was nearing perfection when an idea which twisted the minds of men appeared and destroyed the whole social order. "The lust of possession and the lust of pleasure . . . too often make a man . . . miserable in the midst of abundance," wrote Leo XIII.⁵ Tawney's words almost make a commentary on the Holy Father's statement. "Riches," as St. Antonino says, "exist for man, not man for riches. . . . It is right for a man to seek such wealth as is necessary for a livelihood in his station. To seek more is not enterprise, but avarice, and avarice is a deadly sin."⁶ Man had abandoned the idea of the common good and placed his own selfish interest first. The age of rugged individualism based on greed was opening upon the world. That paradox of social injustice, want in the midst of plenty, was being nurtured under the catabolic influences.

² *A Guildman's Interpretation of History*, Arthur J. Penty.

³ *Summa Theologica*, II-II, q. lxvi, a. 2.

⁴ *Four Great Encyclicals*, Paulist Press; p. 27.

⁵ *ibid.*, op. cit., p. 16.

⁶ *Religion and the Rise of Capitalism*, Tawney, R. H.; p. 32.

The effect of this transition away from Christian charity to pagan greed has been given succinctly by Leo XIII. Lamenting the fall of the system, he wrote: "The ancient workmen's Guilds were destroyed. . . . Hence by degrees it has come to pass that Working Men have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition."⁷

Perhaps one may believe that the Guilds had served their purpose and their end was inevitable. "One answer is that this order came to an end because it would have been impossible to continue it organically; originally designed for local conditions and a smaller population, it would not have afforded room and subsistence for the increased population. . . . It was not the *order* that was so rigid that it was incapable of development and adaptation to changing needs and circumstances. . . . Men were hardened in excessive self-love and refused to extend that order."⁸

SURVIVAL OF ALL

Belloc holds the same thesis and supports it at length. "Had property been well distributed, protected by coöperative guilds, fenced round and supported by custom and by the autonomy of great artisan corporations, those accumulations of wealth, necessary for the launching of each new method of production and for each new perfection of it, would have been discovered in the mass of small owners. *Their* corporations, *their* little parcels of wealth combined would have furnished the capitalization required for the new processes, and men already owners would, as one invention succeeded another, have increased the total wealth of the community without disturbing the balance of distribution. There is no conceivable link in reason or in experience which binds the capitalization of a new process with the idea of a few employing owners and a mass of employed non-workers at a wage."⁹

Great as they were and could have remained, the Guilds are gone. Of course it is impossible to give a date indicating the end of the Guild System and the beginning of Capitalism. There is, however, not too much difficulty in placing the finger on the cause of the decay of the Guilds. It would be a truism to say it ultimately can be traced back to Original Sin. On the other hand, it is historically false to blame the Protestant Reformation, that diabolical cataclysm of 30

⁷ *Four Great Encyclicals*, p. 2.

⁸ *Reorganization of Social Economy*, Von Nell-Breuning, Oswald, S.J. p. 260.

⁹ *The Servile State*, Belloc, Hilaire; p. 73.

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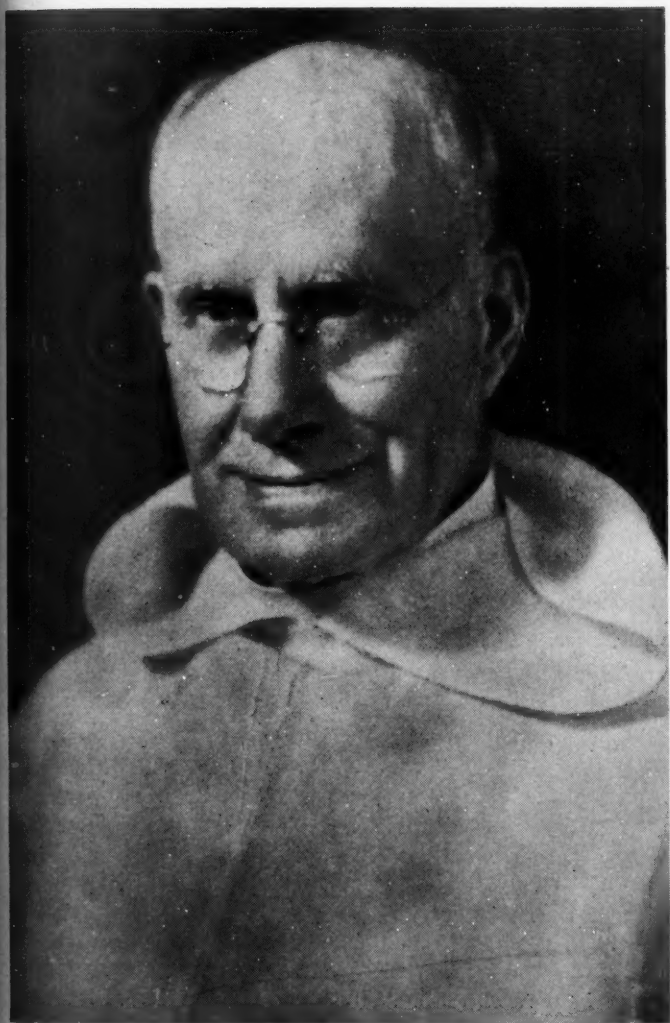
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Very Reverend Clement M. Thunte, O.P., P.G.

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many other evils, as the cause of the fall of the Guild System. The Reformation merely allowed men to do the wrongs things they were already doing and term them as enterprise. "If capitalism means the direction of industry by the owners of capital for their own pecuniary gain. . . . If by the capitalist spirit is meant . . . sacrifice [of] all moral scruples to the pursuit of profit, it had been only too familiar to the saints and sages of the Middle Ages."¹⁰

THE ROOT OF THE EVIL

The proximate cause of the end of the Guilds seems to have been money. Limiting the reason of so great a change to one is often an error of over-simplification. Yet, when man's outlook had shifted from Heaven to earth; when money ceased to be considered merely a medium of exchange and became an end to be sought for itself, a Pegasus, as it were, on which to ride to fame and security; the old institutions were altered into instruments to consolidate power.¹¹ Indeed, the Middle Ages always had the ingredients of decay within them, but there were great saints to act as antidotes. St. Raymond of Pennafort, for example, wrote a "very practical thirteenth-century manual" denouncing the evils of usury.¹² Nevertheless, once the desire of superfluous wealth had gnawed its way into the hearts of men, the farmer, the craftsman, the tradesman, all flocked to the money-lender. If the latter became their master, it was only because they sold themselves to him in their own quest for more money.¹³

Psychologically, money is fitted to deceive man to want more than he needs.¹⁴ Environmentally, the circumstances of the new commercial Europe gave money an unprecedented importance. Spiritually, men were losing the great Christian virtues of humility and charity. Greed was always knocking at man's heart to gain entrance with the skeleton key of fallen nature. At this point in the Middle Ages, the matter for the vice was present in a most attractive form. Money meant independence, power, in short, all the things men of every age dream of possessing. All forces seemed to unite to push men to the precipice of pecuniary disaster, not in the sense of having too little, but in desiring too much.

Once a man would have gladly chiselled a work of art in a dark corner of a cathedral. Although the artisan knew the world could

¹⁰ Tawney, *op. cit.*, p. 84.

¹¹ Tawney, *op. cit.*, p. 86.

¹² Tawney, *op. cit.*, p. 153.

¹³ Tawney, *op. cit.*, p. 151.

¹⁴ *Summa Theologica*, I-II, q. 2, a. 1, ad 3.

not see it, he knew God did and he offered it to Him. The whole social security plan of the Guild was founded on charity and expressed in the corporal works of mercy. Yet, once man let the things of the world creep into his breast, the reign of Christ was ended and a usurper was seated upon the throne of the heart.

The Guilds were great until man became money-mad, lost his sense of values, and surrendered his little plot of land on a gamble to gain the whole world. The Guilds were powerful until capitalism raised its ugly head and scoffed at the teachings and restrictions of the Church. While the Guilds in a way limited men and hemmed them in, they were not a stumbling block to progress. They kept men from the evils of unrestricted competition, self-seeking profiting, and every form of social injustice. The world still could use the Guilds, if not exactly as found in the Middle Ages, at least with their foundation virtues, justice and charity. Until then, the Guilds will remain historically, things that were great.

BOASTERS IN CHRIST (Continued)

PAUL FARRELL, O.P.

MISSION PRACTICE



CHRISTIANITY as a whole responded admirably to the general obligation to support, foster, or perform missionary work. The early Christians regarded such activity as a family affair; and so they avoided both the later Protestant error of reducing the missions to a strictly personal matter, and the misconception of many present-day Catholics, who view the missions as the exclusive task of the hierarchy, a work which concerns the laity little or not at all. That the individual Christians regarded themselves as apostles of Christ is indicated by Origen: "It is clear, that Christians do not neglect, as far as in them lies, to take measures to disseminate their doctrine throughout the world. Some of them, accordingly, have made it their business to itinerate not only through cities, but even through small villages . . . that they might make converts for God."²² It may well have been one of these zealous itinerant missionaries, the "venerable old man," who directed the truth-seeking Justin Martyr to a study of the Bible and the teachings of Christ.

Preaching Christ crucified was by no means limited to an hour on Sunday. In an heroic attempt to win souls for God, the Christians incorporated into their daily life tasks the holy work of promoting Christ's Kingdom on earth. Merchants became travelling missionaries; peddlers hid Christ among their wares; soldiers preached Him in the fortresses, camps, and barracks; slaves carried Him to the hearths and hearts of private families. The pagan Celsus, in frantic passages of complaint which Origen has preserved, depicted graphically the unceasing mission labors in all walks of life:

Nay we see, indeed, that even those individuals, who in the market places perform the most disgraceful tasks, and who gather crowds around them, would never approach an assembly of wise men, nor dare to exhibit their arts among them; but whenever they see young men, and a mob of slaves, and a gathering of unintelligent persons, thither they thrust themselves and show themselves off.²³

²² Origen, *Against Celsus*, III, 9.

²³ Origen, *Against Celsus*, III, 50.

We see, indeed, in private houses workers in wool and leather, and fullers, and persons of the most uninstructed and rustic character, not venturing to utter a word in the presence of their elders and wise masters; but when they get hold of the children privately, and certain women as ignorant as themselves, they pour forth wonderful statements to the effect that they should not give heed to their fathers and teachers, but should obey them; that they alone know how men ought to live and that, if the children obey them, they will both be happy themselves and will make their home happy also.²⁴

This phase of early mission activity has been termed Christianity in the market place. A more appropriate designation is found in Christ's own words, Christianity, the leaven of society. Every level of social life, from the household of a slave to the royal court, was impregnated with boasters of Christ winning for God their social milieu.

There was another influence at work on the masses of the ancient world, the direct intervention of God in the daily affairs of men. Christ had promised His Apostles that miracles would be performed by those who embraced His Faith: "And these signs shall attend those who believe: in My name they shall cast out devils; they shall speak in new tongues; they shall pick up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well" (John 16, 17-19). Miracles were a common occurrence in the early days of the infant Church. "Miracles," says Origen, "are not known among the Jews, while among the Christians they have not yet ceased to be wrought; nay more, the miracles at present are more striking than formerly, and if I may be thought a credible witness, I will affirm that I myself have seen them performed."²⁵ Justin commented on the power of Christians over demons: "Many of our Christian men exorcising them in the name of Jesus Christ, have healed and do heal, rendering helpless and driving the possessing devils out of men."²⁶

The testimony of Marcus Aurelius, ascribing one of his victories during the German campaign to a miracle worked by God in answer to the prayers of Christians, indicates that the pagans of the day were aware of the power of Christians and even somewhat afraid of it. The enemy 977,000 strong, were besieging Carnuntum where Marcus Aurelius had been trapped with a single battalion. Marcus reports:

²⁴ *ibid.* III, 55.

²⁵ Origen, *John* 14, 12; see also Origen, *Against Celsus* I, 10 and II, 21; Justin, *Apol.* II, 8; Tertullian, *Apologetics* ch. 23.

²⁶ Justin, *Apologetics*, II, 6.

Having then examined my own position . . . I quickly betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those among us who go by the name of Christians. And having made inquiry, I discovered a great number of them, and raged against them, which was by no means becoming; for afterwards I learned their power. Wherefore they began the battle, not by preparing weapons; for such preparation is hateful to them, on account of the God they bear in their conscience. Having cast themselves on the ground, they prayed not only for me, but also for the whole army as it stood, that they might be delivered from the present thirst and famine. And simultaneously with their casting themselves on the ground and praying to God . . . water poured from heaven upon us most refreshingly cool, but upon the enemy of Rome a fiery hail. And immediately we recognized the presence of God following on the prayer—a God unconquerable and indestructible. Founding upon this, then, let us pardon such as are Christians, lest they pray for and obtain such a weapon against us.

These were the extraordinary manifestations of God's protecting power. If miracles may be called ordinary, there was an ordinary one that must be considered, the life of the Church. The daily activities of Christians were an effective means of advancing the Cross of Christ through the pagan world. The purity of their morals, their heroic charity, kindness, and magnanimity were sermons to the heathen surrounding them. Justin ascribes many conversions to the good example of the Christians; in fact, it was the holiness of their lives that brought him to recognize the fallacy of the charges brought against them by their enemies. "While I was yet a follower of the Platonic philosophy, and I heard the Christians pursued by calumny, and saw them stand intrepid before death and all formidable things, I thought to myself that such persons could not be given to vice and voluptuousness."²⁷ Tertullian tells us that the enemies of the Cross were forced to exclaim: "Behold how they love one another, and how they are ready to die for one another." Julian the Apostate and the pagan Caecilius have given the outsider's view of the lives of Christ's followers. Caecilius says of them that they love one another even before they have become acquainted. For Julian, the charity of the faithful, their sanctity, and their care for the dead are the causes for the success of Christian propaganda.

"But if there was one thing alone above another that drew the attention of all upon the Christians and inspired feelings of admiration for them in the breasts of others, it was the heroic fortitude and

²⁷ *ibid.* I; 26.

joy which so many evinced in laying down their lives for the faith."²⁸

The sight of martyrs beaten and broken, yet blissfully happy, inspired others to embrace the Cross. The Romans admired courage and self-sacrifice, and the Apologetes capitalized on this admiration. They pointed out the peerless courage of the martyrs: "Behold, the weak sex and fragile age endure to be lacerated in the whole body, and to be burned; not necessarily, for it is permitted them to escape if they wish to do so; but willingly, because they put their trust in God. . . . Robbers and strong men are unable to endure lacerations of this kind; they utter exclamations and send forth groans; for they are destitute of patience infused into them. But in our case . . . boys and delicate women in silence overpower their torturers, and even the fire is unable to extort from them a groan."²⁹ What was the effect of this courage on the Pagan mind? They think that neither the agreement of so many nor the constancy of the dying is without meaning, and that patience itself could not surmount such tortures without the aid of God."³⁰

Against this interpretation of the Apologetes, some of the Pagans objected that no god would allow his chosen people to undergo such cruel tortures as were inflicted on the Christians. Lactantius answered that objection: "There is another cause why God permits persecutions to be carried on against us, that the people of God may be increased."³¹ Origen replied to Celsus's resurrection of the same objection: "But since it was the purpose of God that the nations should receive the benefits of Christ's teachings, all the decrees of men against Christians have been brought to naught; for the more the kings and rulers have persecuted them everywhere, the more they have increased in number and grown in strength."³² Finally, Tertullian was to clothe this proportion of death and new life in the familiar, radiant adage: "Your ingenious cruelty serves no other purpose than to increase our numbers; we multiply under your harvest of slaughter, for the blood of Christians is their seed."³³

St. Paul had commanded: "Let him who boasteth, boast in the Lord" (I Corinthians, 1, 26). The early Christians fulfilled that command literally. Paul had said: "With Christ I am nailed to the

²⁸ Alzog, *Manual of Universal Church History*, translated by Pabisch and Byrne, Robert Clarke & Co., Cincinnati, Ohio. 1874. Vol. I, p. 255.

²⁹ Lactantius, *Divine Institutes*, V, c. 13.

³⁰ *Ibid.*

³¹ *Ibid.* V, c. 23.

³² Origen, *Against Celsus*, VIII, c. 26.

³³ Tertullian, *Apologetics*, c. 50.

Cross" (Galatians 2, 19). The infant Church made the saying of Paul its own. How could it be otherwise? For being one with Him, she takes her place with Him on the Cross.

ITINERANT MISSIONARIES

All Christians were interested in missionary work, and most of them were enrolled under the banner of Christ to win souls for God. Within the ranks, however, certain groups had a special calling to engage in the missions. To them was assigned the task of establishing Christ's Church in isolated regions where the Cross had not penetrated. These missionaries did not confine themselves to winning individual souls; rather they extended their activities to whole peoples that nations might be impregnated with Christianity and that the Cross might extend its arms over the whole world. In the early missions the formation of entire communities, through mass conversions, into Christian congregations was not uncommon. Like a leaven, such a community gradually assimilated the masses. Members of the hierarchy established the churches, formed the members in the spirit of Christ; and they, in turn, carried on mission activity in the immediate environ in order to christianize their social milieu. To those who were instrumental in founding the churches and in conducting the social mission of the Church properly belongs the title of missionary. In Post-Apostolic times these vocational missionaries were members either of the Charismatical or Hierarchical orders of the Church or of both. When Christ instituted His Church, He gave to the Apostles two kinds of sacred powers to serve in different ways as supernatural aids to the attainment of the end of the Church. He gave them the power to rule the faithful and to act as ministers of Divine worship; these are the powers which belong to the hierarchy of the Church by reason of office. Besides these, He gave them certain supernatural gifts, for example, the powers of prophecy, interpretation, healing, tongues, that through their exercise men might be converted and Christians might be strengthened in their faith. These gifts are called *charismata*; they are ordained to help the hierarchy in the performance of its duties and are subordinate to the directions of the hierarchy.

From the very beginning Christ taught His Disciples to respect and cherish the charismatic gifts even when others possessed them: "John said to Him, 'Master we saw a man who was not one of our followers casting out devils in Thy name, and we forbade him.' But Jesus said, 'Do not forbid him, because there is no one who shall work a miracle in My name, and forthwith be able to speak ill of Me. For

he who is not against you is for you. For whoever gives you a cup of water to drink in My name, because you are Christ's, amen I say to you, he shall not lose his reward' " (*Mark*, 9, 37-40). The Apostles were to learn from bitter experience the necessity of regulating the use of these gifts by the faithful to ensure that their true end, the edification of the Church, might be attained (*I Corinthians*, c. 12-14). Likewise, they learned the need of caution, for the enemies of the Cross, even the devil himself, produced effects similar to those effected by the charismata. These same notes of reverence and cautious reserve characterized the early hierarchy's attitude towards these supernatural gifts.

The Doctrine of the Apostles (Didache) distinguishes itinerant missionaries from the hierarchy, and the texts indicate that the former possessed *charismata*. St. Paul had stated: "God indeed has set some in the Church, first Apostles, secondly, prophets, thirdly doctors" (*I Cor.* 12, 28). This same classification and gradation is repeated in the *Didache*. The doctors or teachers are treated briefly. They are to be received "as the Lord," if they teach, "so as to increase righteousness and the knowledge of the Lord. . . . But if the teacher himself turn and teach another doctrine to the destruction of this teaching (of the *Didache*), hear him not."³⁴ These doctors had a missionary value, inasmuch as they wandered about teaching the Word of God to Christians and to Pagans. Included among them are the teachers of the Alexandrian school of Catechesis, the early Apologists, Clement, and Origen. The latter records that on his journeys he engaged in missionary work among the Pagans, that he instructed Christians in the Faith, and that his teaching office had lost its charismatic gifts.

The *Didache* demands that the Apostles, or itinerant missionaries be received by Christians "as the Lord." One test of an Apostle is that he stay in a community no longer than three days, for his office, the preaching of the Gospel, was to be employed in the interests of the universal Church. An Apostle who neither preached nor journeyed would be a contradiction. Christians would recognize a false Apostle, if he were solicitous of himself. "And when the Apostle goeth away, let him take nothing but bread until he lodgeth; but if he ask money, he is a false prophet."³⁵ *The Pastor of Hermas* characterizes the Apostles as those "who preached to the whole world, and who taught solemnly and purely the Word of the Lord, and did not

³⁴ *Didache*, ch. XI.

³⁵ *Ibid.*, ch. XI.

at all fall into evil desires, but walked always in righteousness and truth as they had received the Holy Spirit. Such persons therefore shall enter in with the angels."³⁶

The name "Apostle" was to be taken away from these missionaries early in Christian antiquity, and out of respect, reserved for the twelve picked by Christ. There is evidence, however, that the office of travelling preacher continued during the whole of the Post-Apostolic period until the time of Constantine. Writing of the preaching evangelists at the time of Ignatius (about 100-125 A.D.), Eusebius reports:

Of those who flourished in these times, Quadratus is said to have been distinguished for his prophetic gifts. . . . Most of the disciples at the time, animated with a more ardent love of the divine word had first fulfilled the Saviour's precept by distributing their substance to the needy. Afterwards, leaving their country, they performed the office of evangelist to those who had not heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the Holy Gospels. . . . The Holy Ghost also wrought many wonders through them, so that, as soon as the Gospel was heard, men voluntarily and in crowds, eagerly embraced the true faith with their whole minds."³⁷

The name of one of these missionaries and a brief account of his labors have been preserved by Eusebius:

Pantaenus of Alexandria is said to have displayed such ardor and so zealous a disposition respecting the divine word that he was constituted a herald of the Gospel of Christ to the nations of the East, and advanced even as far as India. There were even then many evangelists of the word, who were ardently striving to employ their inspired zeal after the Apostolic example to increase and build up the divine word."³⁸

Origen tells us that the itinerant missionaries exercised their office in his day: "And no one would maintain that they did this for the sake of gain, when sometimes they would not accept even necessary sustenance." Continuing, he denies Celsus's objection that they had acted out of desire for glory.

It is impossible rationally to entertain such a suspicion with respect to Christianity in its beginnings, when the danger incurred, especially by its teachers, was great; whilst in the present day, the discredit attaching to it among the rest of mankind is greater than any supposed honor

³⁶ *The Pastor of Hermans*, Similitude 9, c. 25.

³⁷ Eusebius, *Ecclesiastical History*, III, c. 37.

³⁸ *Ibid.*, V, c. 10.

enjoyed among those who hold the same belief, especially when such honor is not shared by all.³⁹

The prophets, too, exercised a mission function. As itinerant missionaries, however, they were not bound to continuous travel as were the Apostles; they were permitted to attach themselves to particular churches. The *Didache* indicates that the early Christians esteemed their prophets highly. To them were to go every first fruit of the products of the wine press and threshing floor, of oxen and of sheep, of oil, silver clothing, and every possession. No one was to dare judge a prophet speaking in the spirit. Nevertheless, several tests were to be applied to determine a true prophet; he must hold the ways of the Lord, he must not eat of a meal ordered while he was in the spirit, nor request money, and finally, he had to practice what he preached. The prophets had some ministry to perform in the sacramental life of the Church, for, according to the *Didache*, they were high-priests and were permitted to make as long a personal Eucharist Thanksgiving as they wanted. Some Patrologists regard them as having received the fullness of the priesthood, and, consequently, of having belonged to the hierarchy. At any rate, it is known that some of the prophets were selected to rule particular churches.

THE MISSIONARY ACTIVITY OF THE HIERARCHY

Such a procedure, however, was not usual. The *Didache* commands the faithful to base their selection of priests and deacons upon moral qualities; the possession of charismata was not the determinant of candidates. "Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord; men meek and not lovers of money; and trustful and proved." These bishops and deacons were chosen for local service, and not for the universal ministry. That they were expected to perform missionary functions, however, is clear from the text. Besides being ministers of the Eucharist, "they also render to you the service of prophets and teachers."⁴⁰

This, then, was the organization of the communities commanded by the Apostles. The hierarchy is established and performs its liturgical and missionary duties; to it are subordinated the itinerant missionaries and the laity. This element of unity through subordination must be kept in mind to properly evaluate the mission activity of the infant Church.

³⁹ Origen, *Against Celsus*, III, c. 9.

⁴⁰ *Didache*, ch. XV.

The picture of an unlettered Christian propounding the sublime doctrines of the Faith with unfaltering confidence is inspiring. It has about it a certain air of romance and mystery which captivates the mind. Yet, every Christian boasting of Christ in the market place represents hours of patient instruction and guidance under the direction of a parish priest. We may marvel at the miracles performed by the prophets and apostles; but every itinerant preacher presented a problem calling for immediate solution. Is this prophet from God? Is his doctrine sound? Are his converts properly grounded in the Faith? The task of making these judgments fell upon the hierarchy. If the bishops, priests, and deacons never budged from their proper territory, still, they were preëminently missionaries.

There is very little of romance, mystery, and ceremony attached to the performance of ordinary duties, and men tend to take it for granted. The early Christians were no exception in this regard; they have left us a bare outline of the hierarchy's mission activities. Eusebius has done the work of organizing what little information can be sifted from primary sources. In his account of preaching evangelists, he tells us:

There were many others . . . who held the first rank in the Apostolic succession. These, as the holy disciples of such men, also built up churches where foundations had been previously laid in every place by the Apostles. They augmented the means of promulgating the gospel more and more, and spread the seeds of the heavenly kingdom throughout the world far and wide. . . . After laying the foundation of the faith in foreign parts as the particular object of their missions, and after appointing others as shepherds of the flocks . . . they went again to other regions and nations, with the grace and coöperation of God.⁴¹

⁴¹ Eusebius, *Ecclesiastical History*, III, c. 37.

GOLDEN JUBILEE OF
THE VERY REVEREND CLEMENT M. THUENTE, O.P., P.G.



HE Very Reverend Clement M. Thuente, O.P., P.G., observed the fiftieth anniversary of his ordination to the Priesthood with a private celebration at Queen of the Rosary Convent, Amityville, New York, on December 20.

The third of the seven children of Francis and Catherine Thuente, Father Thuente was born at Festina, Iowa, on July 12, 1867. Having attended grammar school at Festina, he received his high school education at the Campion College of the Sacred Heart, Prairie du Chien, Wisconsin. He spent three years at the Jesuit Seminary attached to Innsbruck University, in Tyrolese, Austria. When he expressed his desire to become a Dominican, the Very Reverend D. J. Kennedy, O.P., S.T.M., of St. Joseph's Province, who was then teaching at Fribourg, advised Father Thuente (who had already received the four Minor Orders) to go to Fribourg to meet the American Provincial, the Very Reverend F. A. Spencer, O.P. Father Spencer sent the aspirant to St. Mary's Priory, at La Sarte, Belgium, to make his Novitiate. He made his profession there on October 20, 1892, and after reviewing Thomistic philosophy at La Sarte, Father Thuente started his courses in theology at the Dominican House of Studies at Louvain, Belgium. Returning to the United States, he made solemn profession on October 20, 1895, at St. Joseph's Priory, Somerset, Ohio, where he continued his theological studies. The Most Reverend John Ambrose Watterson ordained him privately to the three Major Orders of subdiaconate, diaconate, and priesthood on three successive days, December 18, 19, and 20, 1895.

Assigned to St. Vincent Ferrer's Priory, New York City, Father Thuente was placed in charge of St. Catherine's Chapel, which was dedicated on Sunday, August 29, 1896. While in New York, the priest advised Mothers Alphonsa Hawthorne and Rose Huber to establish a community of Dominican Sisters for the care of destitute persons afflicted with incurable cancer, the institute now known as the "Servants of Relief for Incurable Cancer." With the permission of Archbishop Michael Augustine Corrigan, D.D., Father Thuente was made the first ecclesiastical superior. During the same period, Father Thuente advised Miss Marian Gurney, who had aided Father in the

foundation of the St. Rose Settlement in Manhattan, to establish the Sisters of Our Lady of Christian Doctrine for the care and instruction of neglected Catholic children.

In 1900, Father Thuente was assigned to Holy Rosary Priory, Minneapolis, Minnesota. After acting as pastor and superior at St. Mary's Rectory, New Haven, Connecticut, he became prior at St. Vincent Ferrer's Priory, New York City, in 1903. Three years later, at the completion of his term of office, he returned to Holy Rosary Priory. During the years 1913-1916 Father Thuente was head of the Northwestern Mission band. In 1927 he received the title of Preacher General, and after further work from the Dominican House of Studies at River Forest, Illinois, and at St. Dominic's Rectory, San Francisco, California, Father Thuente was assigned to Holy Name Church, Philadelphia, Pa., from which center he gave retreats. For some six years previous to her death in 1945, he acted as private chaplain to Mrs. William Arnold, who had been helping him especially in the work at the St. Rose Settlement in Manhattan. He is at present at Queen of the Rosary Convent, Amityville, New York. Among other literary works, Father has written numerous articles for *The Rosary Magazine*.

Dominicana joins with the Province in extending sincere congratulations to Father Thuente.



GOLDEN JUBILEE OF
THE REVEREND CHRISTOPHER VINCENT LAMB, O.P.



HE Reverend Christopher Vincent Lamb, O.P., of the Province of the Most Holy Name of Jesus will celebrate the golden jubilee of his ordination to the holy priesthood on December 21, 1945.

After having been ordained on December 21, 1895, Father Lamb entered upon his priestly career that has embraced many of the forms of Dominican Apostolate. From the time of his ordination, until September 30, 1903, when he was named Sub-Prior of the Holy Rosary Priory, Portland, Oregon, Father Lamb engaged in parochial activity. After ten years of service in the capacity of Sub-Prior he was appointed Pastor of St. Vincent's Church, Vallejo, California, on January 30, 1913. Two years later the scene of Father Lamb's apostolic labors was changed when he became Prior and Pastor of St. Dominic's Priory, Benicia, California. In this capacity he served for six consecutive years.

On September 3, 1923, Father Lamb was assigned to teach Physics and Latin at St. Thomas Preparatory School, Ross, California, a position he held until March 4, 1927. It was during this period that Father served his province in the capacity of Definitor at the General Chapter of 1926.

Shortly before completing his term of teaching at St. Thomas' Father Lamb was again elected Prior and Pastor of St. Dominic's Priory, Benicia. At the completion of his term of office he undertook the duties of Pastor of St. Mary Magdalen's Church, Berkeley, California. Once again on February 6, 1932, he was elected to the Priorship and Pastorate at St. Dominic's. At the end of his term of office, Father Lamb was assigned to the Priory of the Immaculate Conception, Ross, California, and at various times between March 5, 1935, and January 7, 1943, served in the capacity of Sub-Prior.

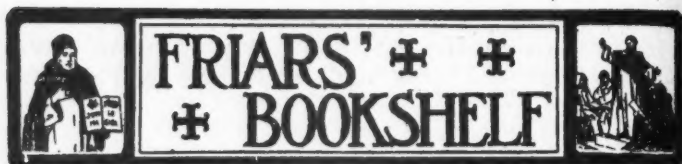
On January 9, 1943, Father was appointed Chaplain of the Dominican Sisters, Congregation of the Holy Cross, Everett, Washington. In addition to his duties as Chaplain Father acts as Instructor in Religion to the Novices of the community.

The Most Reverend Gerald Shaughnessy, S.M., Bishop of Seattle, will preside, and the Dominican Fathers of Seattle, Washington, will join in the celebration that is to be held in the Mother House at

Everett on December 27, 1945. Three days later a second celebration will be observed at the Holy Rosary Church, Portland, Oregon.

Dominicana joins the members of the Holy Name Province and Father Lamb's many friends in congratulating him upon the completion of fifty years of true Dominican service.





Further Discourses on the Holy Ghost. By Rev. Lester M. Dooley, S.V.D. pp. 209 with bibliography. Frederick Pustet Co., New York. 1945. \$2.50.

As the title indicates, this book is a sequel to the editor's *Discourses on the Holy Ghost*. It contains twenty-five discourses, twenty for adults and five for children, written by various religious and diocesan priests. The general theme of the book is the indwelling of the Holy Ghost in our souls and His various operations in the work of our sanctification. Devotion to the Third Person of the Blessed Trinity is often neglected, and perhaps the principal reason for this is that He is so little known. The discourses contained in this book, therefore, by showing just "Who the Holy Ghost is" and the important rôle He exercises in the Christian life, "will be of great assistance in fostering devotion to Him. Father Dooley, who is well known for his books on the Holy Ghost, is again to be commended for presenting a book which is both instructive and inspiring. It can be recommended to all and especially to priests who will find here abundant material for meditation and sermons. T.I.

Nationalism and After. By Edward Hallett Carr. pp. 76. Macmillan Company, New York. 1945. \$1.25.

Undoubtedly, one of the chief causes of both World Wars, as well as of the strife and turmoil of the intervening years, has been a spirit of unbridled nationalism. Until this destructive force is intelligently understood and coped with, there can be little hope for peace and tranquillity.

It is timely, therefore, that, as men the world over plan for harmony among nations, there should appear a concise and accurate account of nationalism by one of the foremost living authorities on international relations. In *Nationalism and After* Professor Carr carefully analyses the modern concept of nationalism and shows where and why it has failed. The essay is divided into two parts. The first deals with the rôle of the nation in the history of modern international relations. These relations naturally divide into three periods.

The nationalism of the third period saw its climax in the wholesale sacrifice of human beings to the idol of the nation. We are now, says the author, entering a fourth period in which "nations and international relations are in process of undergoing another subtle, not yet clearly definable, change."

The second part of the essay is concerned with the prospects of internationalism. The author maintains that nationalism is definitely on the wane. His position is based on the fact that nationalism "is under attack from those who denounce its inherently totalitarian implications and proclaim that any international authority worth the name must interest itself in the rights and well-being not of nations but of men and women. On the plane of power, it is being sapped by modern technological developments which have made the nation obsolescent as the unit of military and economic organization and are rapidly concentrating effective decision and control in the hands of great multi-national units."

It is Professor Carr's opinion that the new international community will place more emphasis on human beings than on the nation which they compose. Neither a universal directorate nor the nation is advocated as the unit of the international society; rather, emphasis is placed upon the linking or association of several nations of a region which have common interests.

This book will be read with great profit by all those interested in contemporary problems, political, social, or economic. It will prove especially helpful to those who are dedicated to the task of effecting peace among nations.

E.D.H.

The Governing of Men. By Lieutenant Commander Alexander H. Leighton. pp. 397 with index. Princeton University Press, Princeton, New Jersey. 1945. \$3.75.

The evacuation of the Japanese from the West Coast presented several urgent sociological problems, national, international, and political. Commander Leighton considers here solely the problem of internal administration of the Japanese Relocation Center at Poston, Arizona. The book is divided into three parts: the first introduces the problem; the second relates the history of Camp Poston and presents the data for the solution; the third draws general conclusions from the data by the application of sociological principles. It represents a quasi-philosophical approach to the subject, and is the fruit of thorough and pains-taking investigation.

The general reader will find the book informative and interesting. The student of Sociology, however, who is interested in seeing

the application of anthropologico-sociological principles and methods to a particular, concrete situation and in evaluating the worth of such an approach, will facilitate and clarify his understanding of the book by reading the Appendix first. The formulation of the problem as presented in the Introduction is faulty; it is expressed more clearly and concisely in that section of Chapter 2 which begins on page fifty-two.

J.H.S.

Our Lady's Feasts. By Sister Mary Jean Dorcy, O.P. Illustrated by the Author. pp. 101. Sheed & Ward, New York. 1945. \$1.50.

Just a year ago Sister Mary Jean's *Mary, My Mother* was received eagerly by children in the lower grades and by their parents and teachers. The present volume, intended for older children, should receive the same enthusiastic welcome.

Using, as the title indicates, the feasts of Our Lady as a framework, Sister Mary Jean writes of the Mysteries of Mary, joining doctrinal explanation and devotional reflections in the best Dominican tradition. These reflections are always fresh and striking. Considering the Visitation, for example, she sees Mary as "the first Christ-bearer, the first to share from a full heart the joy that is Christ . . . the first missionary, so pure and so loving and so beautiful that youth will always be inspired to follow in her footsteps."

As a sample of excellent doctrinal explanation, we can point particularly to the treatment of the Compassion of Mary and of her rôle as Mediatrix of all graces. Here is simple, non-technical language, yet with precision and correctness the author has outlined all the elements which make for an understanding of Mary's exalted place in the Divine Plan.

Readers will note the fruitful use which is made throughout the book of the liturgical sources, the Missal, and the Office of the Blessed Virgin in particular.

The eleven silhouette illustrations are of the same excellence and delicacy as those which gained such high acclaim in *Mary, My Mother*.

Children twelve years old and over will find real enjoyment in *Our Lady's Feasts*; but more important, they will be moved by it to a more ardent love of the Mother of God and to an imitation of her virtues.

P.M.S.

New Six O'Clock Saints. By Joan Windham. pp. 104. Illustrations by Caryll Houselander. Sheed & Ward inc., New York. 1945. \$1.75.

Joan Windham's new collection of stories about the saints is as

delightfully different as her earlier ones. Here are Jennifer, Owen, Alice, David and many others about whom we know very little. They come to life in this collection because they walk and talk and work and play like human beings; they are not the pink and blue statues of Barclay street.

Younger children and even the "just teen-age" girl will enjoy the book, but upper grade boys will probably say it is not vigorous enough. It is very possible that they may resent the tiny note of condescension that creeps into Miss Windham's writing in her over-anxiety to be simple. Her colloquialisms are sometimes overdone. The continual adding of "and things" to all her compounds is a strain, especially when it is joined to "a lot of bishops and things." One further qualification about this book, which is a treasure chest, pertains to the author's accuracy. When Saint Irene is discussing a plan with her husband she is made to refer to Holy Orders as the plan "which is priest and nuns and things." Holy Orders just isn't priest and nuns and things and children should always be exposed to exact truth. In spite of these defections the book is a leader in the field of hagiography for children; and until someone comes along who can reach every child with the stories of God's saints, Joan Windham is the Pulitzer prize winner of that group. S.D.

The Heart of Man. By Gerald Vann, O.P. pp. 182, with appendix. Longmans, Green and Co., Inc., New York. 1945. \$2.00.

Father Gerald Vann, theologian par excellence, presents an incisive and lucid exposition of the most poignant cravings of the human heart. The thirst for God, the desire for completion, the longing for wholeness of personality, which are rooted in the very framework of human nature, are laid bare with the delicate finesse and consummate skill of an artist, combined with the deep knowledge of a master and the practical experience of a priest.

Here is a book which one may well mull over, especially in this present time of post-war reconstruction, when man is attempting to establish a lasting order of peace from the chaos of war. This work gives an answer to the oft-repeated lie that we must look to man and science for the solution of the ills of society. Pride and greed, lust and intemperance are strongly rebuked as the offal of a grasping, moorless society which confuses means and ends, while a rootless sentimental humanitarianism is shown as an impractical idealistic dream. God is the centre of the universe and all creation must look to Him for the life and power by which a sick humanity will be

healed. Charity, love of God, is the only remedy; humility, submergence of self, is the true foundation. We have to help to restore all things to God; to realize the "Good" in our lives and to express that "Good" in our environment; for the "Good" is God and God is self-deffusive Love.

This work is divided into two parts: Man, the lover, and Man, the maker, or man in relationship to God, to art, to family, society and his Church. The thought is deep, for it deals with the basic problems of the human heart. Happily, Father Vann has contrived to express it in simple language and in a lucid, forceful style. The reviewer recommends it as a timely work of lasting significance and practical value.

L.L.

The Psalms (Latin Edition), new translation authorized by Pope Pius XII; pp. 347 with preface, prolegomena, *Motu proprio*, and index. Benziger Brothers Inc., New York. 1945. \$2.50.

In the preface of this book the professors of the Biblical Institute at Rome assert explicitly that they produced this new Latin translation of the Psalmody with a two-fold aim; to restore the sacred text more perfectly; to supply all, especially priests and clerics, with many of the aids necessary for the easier and better understanding of the Psalms and Canticles in their literal sense. These were also substantially the same aims of Pope Pius XII at whose request they undertook this difficult task. Pius XII made his aims explicit in the *Motu proprio*, *In cotidianis precibus*, issued March 24, 1945, at which time he granted permission for the private and public use of this Latin translation.

That this translation is a scholarly product can hardly be denied. The scholarly critical and exegetical notes concerning each psalm proves that statement. Besides, the translators maintain that they based their translation on the "primigeniis" texts. With all this scholarship, they also endeavored to throw more light on the many obscure passages in the Psalmody. However, within these two aims is latent a serious problem owing to the unique character of Sacred Scripture. Both aims of the translators should not be of equal import, for the whole Bible is divinely inspired. In any genuine translation of the Bible the primary norm can hardly be the human understanding of a passage, for words are inadequate when it comes to expressing the secrets of God. Therefore, adherence to the "primigeniis" texts, which contain the words of the Holy Spirit, should be as close as is humanly possible. Otherwise, the sublime dignity

of the Bible and the supernatural character of the mysteries would suffer. It is well for the reader of this translation to note that there should be this subordination of aims, because the very nature of divine Inspiration demands it.

This translation with the help of the critical and exegetical notes should foster a greater interest in, and love for, the Psalms in those priests, clerics, and nuns whose daily lives are so closely bound up with the work of praising God through the Psalmody.

C.D.K.

General Education in a Free Society. Report of the Harvard Committee. pp. 267. Harvard University Press, Cambridge, Mass. 1945. \$2.00.

American education, a haphazard accumulation of facts, credits and vocational skills has brought into being an amorphous structure of systemization and experimentation. Pragmatic norms, false standards, and futile goals are commonplace in institutions of learning in the United States.

The Harvard Committee at the request of President Conant, after careful analysis, investigation, and clarification reveals an educational spectrum of varying shades, intensity, and degree. The results of this study demonstrate clearly the need for a revolutionary change in the structure of American education on the high school and college levels. Unfortunately the premise "education looks both to the nature of knowledge and to the good of man in society" seems to have been the sole criterion of this learned commission. While not minimizing the rôle of religion, the assertion that "religion is not now . . . a practical source of intellectual unity" augurs ill for the full sway of democracy in a free society. The reigning Pontiff, Pope Pius XII, has emphasized the spiritual basis and unity of democracy, a fact which these gentlemen have overlooked in their view of democracy as the "interworking of two complementary forces . . . the one valuing opportunity as the nurse of excellence, the other as the guard of equity."

The evaluation of courses and teacher training programs, the desire for a generalized integration of subject matter with the student's abilities, proclivities, and initiative are sections which will be read with interest and profit by all interested in education, be it secular or Catholic. Reported with a view to a basic estimation of the salient features of the present educational curricula in secondary schools and colleges, the study is a comprehensive, judicious account

of present defects balanced by solid, discerning remedial proposals. The disjointed, unwieldy educational set-up must be superseded by a wise, prudent and workable system in the future, according to these erudite scholars from the oldest university in the United States. Mindful of the correlation of a virtuous life with a stable and adequate system of economic livelihood the report gives a clear cut view of the needs, practices, and remedies of the inter-relationship of these two factors in the American educational scene. The challenging of the present system, the concrete proposals for the future offer encouraging prospects for the revitalization of American educational institutions. The committee's findings offer excellent media for evaluating our Catholic school system along such practical lines as techniques, subject matter, and integration.

Americans have always regarded their democracy as a mode of life rather than a narrow sphere of political activity. Had the commission taken greater cognizance of the inter-dependence, inter-relation of man and God, rather than the view of man as a creature of a worldly destiny and purpose, the study would undoubtedly have greater significance to their Catholic brethren in a "free society."

G.H.

Journey in the Night. By Rev. Father Brice, C.P. pp. 158. Frederick Pustet Co., Inc., New York. 1945. \$2.50.

"Science has brought the world into the hermit's cell by means of the radio, the telephone, and the press . . . the modern world constitutes a danger to the spiritual life; and we therefore affirm again that this doctrine of detachment is more necessary today than ever before." (page 41). This is Father Brice's manner of expressing the same problem presented by Our Lord when He said, "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted?" (Matthew 5, 13). As a solution, Father Brice offers the ascetical doctrines of St. John of the Cross.

In order that the solution may be made available to all who desire to advance in virtue, this book has been written so that advance may be made with a familiar guide. It is to introduce those who are just beginning, or even those who have made some progress, to one who is the surest of guides, but whom many are reluctant to follow because of terrifying false notions they have acquired about him. To show St. John of the Cross in his true light and to dispel these imaginary ideas (which arose probably through a misinterpretation of the Saint's writings) *Journey in the Night* illuminates certain aspects of

his teaching, which may at first seem obscure to the uninstructed reader. It shows the Saint's thirst for souls and his desire for the spiritual progress of all. In short it is an introduction to all his works and, in particular, a Companion to the First Book of the *Ascent of Mount Carmel*.

We have but one small criticism to make. The comparison of Christ before Pilate and St. John before the Spanish Inquisition not only limps but it has no legs. The Church has a sufficiency of unjust criticism of this ecclesiastical tribunal from heretics, so that the faithful, and especially the clergy, should avoid speaking too loosely about it. Not only the explicit sense of one's words must be weighed but also the implicit and inferred sense. Therefore, we hope that any revision of this work will find this analogy (page 101) deleted.

With that minor suggestion, we wholeheartedly recommend this book as a guide for the pilgrim, a text for the teacher, a preparation for the penitent, and a help to all.

J.B.M.

The Splendor of the Rosary. By Maisie Ward, with pictures by Fra Angelico and prayers by Caryll Houselander. pp. 165. Sheed and Ward, New York. 1945. \$2.50.

A good book on the Rosary is always welcome. Maisie Ward's latest book, *The Splendor of the Rosary*, is of such a type. Except for twice misspelling Fr. Callan's name (pp. 10 and 49), and a pointless discourse on the shrouded origins of the Rosary, it would be difficult to find fault with this volume. Almost from the outset, the reader is aware that this book is the fruit of much thought and meditation. The first sixty pages explain the Rosary, Fra Angelico as a guide to its Mysteries, and other pertinent facts.

The latter and larger part of the book is concerned with saying the Rosary. Each chapter opens with a picture of one of Fra Angelico's incomparably beautiful paintings representing the Mystery to be discussed. All these chapters are in the same pattern: the illustration, an explanation of the picture, Scriptural reference for the Mystery, a commentary by the author, and finally, the inspiring prayers composed by Caryll Houselander.

All children of Mary will want to read this book. It should help them to recite the Rosary with greater devotion and excite them to say it more frequently. A book on the Rosary should be judged not merely on how much factual information it affords, but also on its effect in increasing Rosary devotion. In both instances, *The Splendor of the Rosary* hits the mark.

R.S.

Eastern Catholic Worship. By Donald Attwater. pp. 224. Devin-Adair Company, New York. 1945. \$2.50.

The Church of Christ is very beautiful. Since one of the elements of beauty is order, unity amidst variety, this beauty of the Spouse of Christ shines forth with a special luster in the detailed variety and unique oneness of the Eucharistic Sacrifice. The defensive mentality in the western church sponsored by the Protestant revolt has emphasized the unity of the Latin rite. Unfortunately this attitude has led to a lessened appreciation of the over-all beauty of Catholic worship. Donald Attwater's English translation of the Armenian, Byzantine, Chaldean, Coptic, Ethiopic, Malabarese, Maronite and Syrian Liturgies, as found in *Eastern Catholic Worship* is a tool of prime importance to all who wish to acquire a truly catholic appreciation of the beauty of the Church of Christ. J.F.

Moral Theology. By Rev. Herbert Jone, O.F.M.Cap. Translated by Rev. Urban Adleman, O.F.M.Cap. pp. 634. Newman Bookshop, Westminster, Md. 1945. \$3.00.

This is a work that has gone through nine German editions. Father Adleman has rendered a service to young priests, seminarians and the educated laity of this country by his presentation of the work of his confrère in English. The translator's own adaptation to the Code and to the customs of the United States is particularly commendable.

First Principles, the Commandments, and the Sacraments are treated in an orderly and succinct manner. The book is admirably suited to a quick and adequate review of Moral Theology.

The discerning reader will perhaps question the omission of any consideration of supernatural Merit on the plea that it belongs to Dogmatic Theology. Future editions of the work might better appear on a feather weight paper, thus increasing its usefulness as a *vade-mecum*. J.L.R.

The Holy Sacrifice. Rev. Peter Wachter, O.S.B. pp. 280, with index. Frederick Pustet Co., Inc., New York. 1945. \$2.50.

Libraries have been written on this most important subject, and libraries will be written; but the subject will never be exhausted. The author of this book realizes this, and so he does not start out with any intention of exhausting all aspects of the Holy Sacrifice. The view-point is devotional, and he has successfully accomplished his end, to give a practical commentary on the Mass.

Father Wachter's explanation of the Mass is simple. It will reach into the hearts and minds of all, men and children, and will enkindle a greater love for the Most Holy Sacrifice. The laity by all means should possess this book. Often they are asked simple questions about the Mass and, sad to say, they cannot answer satisfactorily. This excellent work will teach them the answers to many of the questions. To the Sisters, this book will also be beneficial. It will help them in their school work, but mostly will it help them to understand the Mass and to increase their love for the Mass. Lastly, for all priests and religious, this book will prove a very valuable source for sermons, and it will bring out again many things that might have slipped their memories. It will make the priest realize to some degree just how great an honor he has in being able to offer Mass.

J.J.D.

Guiding Growth in Christian Social Living. By Sister Mary Joan, O.P., and Sister Mary Nona, O.P. pp. 400. The Catholic University of America Press, Washington, D. C. 1945. \$4.00.

The second volume of the Catholic University's grade curricular series follows the excellent style and presentation of the initial volume. Designed for the intermediate grades, the lesson plans, suggested treatment of subject matter, etc., not only will prove a great boon to the inexperienced teacher but also will reveal several new angles and approaches to veteran teachers of grades three, four, and five. Like the first volume, this second in the series of curricular studies represents a new and original treatment of the subject matter of these grades. The attempt to collate and standardize the typical grade school subjects with a truly Christian background augurs well for the development of a truly Catholic system of education.

These true daughters of St. Dominic have brought to fruition a novel, comprehensive, and thoroughly Catholic guiding text for teachers of the intermediate grades.

G.H.

Church Life in England in the Thirteenth Century. By J. R. H. Moorman. pp. xxviii, 444 with bibliography and index. Cambridge, at the University Press; New York, The Macmillan Company. 1945. \$5.50.

Mr. Moorman has reconstructed one aspect of the varied life of 13th century England, the practice of religion in the parishes and religious communities. His laborious study flowed from the conviction that one cannot fail to take courage from the example of

nine outstandingly zealous reformers supported by the heroic labors of the early Franciscan and Dominican Friars. As presented by the author, these elements of religious life are indeed inspiring, and consequently his scholarly work in uncovering this hidden hoard of valuable information is commendable.

Perhaps it was owing to his desire to manifest these reformers and friars in all their brilliance, that the author saw fit to elaborate at great detail both the moral deficiencies of other clerics, bishops, and regulars and the abuses of the then existing ecclesiastical organizations. At any rate, the delineation of these failings has been overdone, and so much so that the author considered himself obliged to offer some apology for the unseemly conduct of these men of God. He insists that there must have been many simple, earnest pastors thoroughly imbued with the desire to serve their charges and lead them back to God, despite the fact that it was impossible for him to give copious references to sources which substantiate his opinion. This lack of historical sources indicating a more pleasant side of religious life, which is certainly present in every age of the Church, should have deterred, but did not deter, him from his vigorous exploitation of sources equivalent to modern court proceedings and criminal records. This failure to restrain his historical proclivities has led to a thoroughly unbalanced picture of parochial and monastic life.

P.F.

No Greater Love. By Francis J. Spellman, Archbishop of New York, Military Vicar to the Armed Forces. pp. 147. Charles Scribner's Sons, New York. 1945. \$2.00.

For the most part it is the men in the ranks who bear the brunt of war, and who give of their lives that others might live. Archbishop Spellman writes of these unheralded heroes in this work.

As was *Action This Day*, *No Greater Love* is the personal report of the Archbishop's recent visit to war-torn Europe. With the author we meet the commanding generals and other personages who played important parts in the securing of victory. We are also privileged to meet the small people who spoke with the author—the soldiers and anonymous civilians who tell us of their thoughts, their sorrows for the past, and their hopes for the future.

Although highly informative *No Greater Love* is not the mere travelogue of a dispassionate observer. It is the heart-consoling tear provoking report of a shepherd who feels deeply the hurt borne by his flock. Archbishop Spellman knows that his boys are unselfish

heroes, and he wants to communicate this knowledge to us. His prayer is that in dying these boys might live eternally. "But if their destiny was just to die on an invasion beach in life's morning, they died in vain, unless the beachhead of their sacrifice for others was their own bridge to eternal life" (p. 19).

People in all walks of life will enjoy this little book because in addition to painting a picture of the past the Archbishop indicates the only successful course for the future, the Way that is Christ.

W.B.R.

St. Augustine's Episcopate. By W. J. Sparrow Simpson, D.D. pp. 144 with index. Society for Promoting Christian Knowledge, London; Macmillan, New York. 1944. \$2.00.

Brevity may be the soul of wit but it is not the soul of truth. Consequently, Canon Simpson's over-emphasized brevity leaves the reader in a confused state as to the meaning of St. Augustine's writings. The author did not intend to write a long and complete study of St. Augustine's writings. However, the writings of the Father cannot be condensed like the latest best-seller. Within the space of one hundred and forty-four pages, Canon Simpson squeezes twenty chapters, two of which deal with grace and predestination. Obviously, the matter treated does not lend itself to such condensation. Throughout these chapters the author is all too frequently concerned with interpreting and judging the mind of St. Augustine according to his own (the author's) opinionated lights. It seems that it has not occurred to Dr. Simpson that St. Augustine meant what he said. Evidently the author forgets, or does not know, that St. Augustine's doctrines concerning grace and predestination are the traditional teachings of the Church to which St. Augustine is an eloquent witness. Perhaps it is well also to add that the Church of St. Augustine is the Church founded upon Peter.

This book shows us St. Augustine, the warrior. In these pages we see him as the fiery assailant of error and as the passionate lover of truth, one who did not write for mere literary distinction; but for a very practical purpose—the discovery of truth. Canon Simpson outlines the occasions for the writings of St. Augustine; the errors which he attacked and the truths which he proposed.

St. Augustine's Episcopate will be of little use to the average layman. To students of philosophy and theology it will serve as an incentive to read St. Augustine's works more thoughtfully. B.T.

Pillars of the Church. By Theodore Maynard. pp. 308 with bibliography. Longmans, Green & Co., Inc., New York. 1945. \$3.00.

Briefly and in rapid succession Saints Benedict, Patrick, Bede, Dominic, Louis, Thomas More, Francis Xavier, Theresa, Philip Neri, Vincent De Paul, Blessed Francesca Cabrini, and one non-saint, Coventry Patmore—the author's *Pillars of the Church*—pass before our eyes. The book should prove informative and enjoyable to those who prefer to read the lives of saints in an abbreviated, summary manner. However, those in search of a comprehensive and more reverent treatment will have to go to more orthodox and more detailed books.

Because of the author's brevity, opportunities to supply striking details and moving inspiration were curtailed. This brevity was also the occasion for skipping over certain historical difficulties that require considerable study and explanation. The attentive reader will not be satisfied with some of Mr. Maynard's explanations, for example, his consideration of the founding of the Rosary. Brevity also forced a comparative study of certain Saints, and as a result one Saint has been made to suffer that another might shine the more brilliantly.

However, despite these defects, considerable profit may be gained from a perusal of *Pillars Of The Church*. The sketch of the life of Mother Francesca Cabrini deserves special commendation.

B.J.

Adventures in Grace. By Raissa Maritain. Translated by Julie Kernan. pp. 262. Longmans, Green & Co., Inc., New York. Toronto. 1945. \$2.75.

This book, a sequel to *We Have Been Friends Together*, is the second volume of Mme. Maritain's memoirs. Covering the ten years from 1907-1917, it describes the Maritains' first acquaintance with the doctrines of St. Thomas Aquinas, and the subsequent conversion of many of their friends, who were to play a part in what has been called the "Catholic Revival in France."

The convert friends of the Maritains are not always the type of converts we are accustomed to read about, for their approach to the Church is not always an entirely rational one. Rather, they seem to have relied on a sort of pseudo-mystical intuition which led them to embrace Catholicism. It is a thing which is difficult to understand, and therefore, difficult to sympathize with.

An exception to this is the story of the conversion of Mme.

Maritain's parents. Simple people of Russian-Jewish stock, their approach to the Church is something we can comprehend, and Mme. Maritain describes their conversion with true filial devotion and piety.

Though we may find it difficult to follow the mysterious introspective mental processes of many of the characters in the book, these characters are themselves not without interest. Leon Bloy, who was the Maritain's god-father, figures prominently in these pages. So does Charles Péguy, whom Mme. Maritain thinks may have become reconciled to the Church before he died a hero's death in the First World War. Ernest Psichari too, gains our attention, not only because of his strange life as a "Catholic without grace," a soldier seeking God in the deserts of Africa, but also because he is the grandson of the rationalist Renan.

Julie Kernan has given us a very readable translation of Mme. Maritain's French, though occasionally her attempts at colloquial rendition are somewhat ludicrous. Thus, to hear Jacques Maritain—even a rather young Jacques Maritain—say: "Boy, you're sure swell! But you must beat it!" will strike the reader as more than a little incongruous.

P.M.S.

Beyond Personality. By C. S. Lewis. pp. 68. The Macmillan Company, New York. 1945. \$1.00.

Once again C. S. Lewis has made available for the American public a series of his broadcast talks. *Beyond Personality* is a consideration of the nature of the Triune God, the Incarnation, and their consequences with regard to us. Despite the loftiness and elusive character of the subject-matter, the author has succeeded as usual in transferring these conceptions into the popular idiom. Replete with examples, this book falls within the competence of the average reader.

As the title suggests Mr. Lewis describes the God-head as that which is beyond our normal conception of personality. Employing the mathematical imagery of line, square, and cube he succeeds in pointing out the non-repugnance of a Trinity of Persons in One God. Since our task in life is to become sons of God, the author indicates our relation to His Only Begotten Son, the Incarnate Word, as the Way to our sonship. In concluding the author refutes a few of the popular and shallow objections against Christianity, and indicates the nature and effect of this sonship in our lives.

It must be borne in mind by the reader that the *Zoe* the author speaks of is nothing other than the traditional Roman Catholic conception of grace—that participation in the Divine life given to those who are free from original and mortal sin.

Finally, the obvious question that results from a thoughtful reading of this book is; "How can this transformation from men to sons of God be brought about?" The true answer to this question is not given; and in fact, the true answer could not be given, since the author set out to abstract the common elements from the bodies of doctrine professed by the various Christian denominations. In so doing the author was forced to flee from reality, and hence had to omit of necessity the Divinely ordained and infallibly operative means of gaining the *Zoe*—the sacraments, the channels of grace. W.B.R.

John Henry Newman. By Charles Frederick Harrold. pp. 472, with notes and index. Longmans, New York. 1945. \$3.50.

This book is destined to take a noteworthy place among the books written about John Henry Newman. It is not one of those biographies which narrate the highlights between birth and death. It is a study of Newman, the thinker. Dr. Harrold is concerned with the ideas of Newman. Now an idea can be viewed from many angles, e.g., as to cause, mode of expression, and as to effect. Dr. Harrold explores the ideas of Newman from all these angles, but his principal concern is with the mode of expression of the idea. In other words, he looks at Newman as a man of literary achievements. Dr. Harrold, a professor of English, is a student of Victorian literature and his criticisms are the product of much thought and effort. In this book Newman is not neglected as the author of many profound ideas. Concerning Newman's theology the author does not comment but recounts other opinions.

Students will find this book an indispensable aid to the study of this great man. However, far from being for students only, this book will have appeal to all. Furthermore, it will lead people to read the works of Cardinal Newman. Dr. Harrold presents Newman's writings with all their backgrounds and subtle purposes and makes them live in this century as they did in the time of Newman. The book is written with an ease and grace which delight the reader and make for easy reading. B.T.

Philosophy—East and West. Edited by Charles A. Moore. pp. 334 with index. Princeton University Press. 1944. \$3.00.

In ten thought-provoking chapters this volume introduces to the philosophical world the results of an attempt made at the University of Hawaii during the summer of 1939 to appraise the meaning, value, and significance of Oriental and Occidental philosophical traditions

preparatory to the determination of the possibility for a synthetic world philosophy. Specifically, the traditions of the East are drawn from the philosophies of India, China, and Japan; and Western ideals are conceived somewhat vaguely as a syncretism of the thoughts of wise men ranging from Democritus, Plato, and Aristotle, through Jesus Christ, to Einstein, Hegel, Dewey, Joad, and Whitehouse.

The healthy spirit of criticism that pervades the book is crystallized in the recurrent theme, which insists that neither the East nor the West has elaborated a truly universal perspective of reality, and that consequently both are in need of new approaches, mutual corrective influences, and reexamination of, if not return to, the cultural roots too hastily abandoned in the past. The different, specific conclusions offered by the various authors, each an expert in his field, are highly controversial and are not unanimously accepted by all the writers. An air of oversimplification of the problem hovers around the editor's approval of the suggestion that a synthesis may be effected on the basis of the West's acceptance of the East's spiritual concerns and the East's adoption of Western technical skills and machinery.

The comprehensive, succinct, scholarly analysis of the philosophical and theological traditions of the East, and the clear statement of the "Value of Comparative Study of Philosophy" should prove to be valuable to students of philosophy and theology. P.F.

Lord Herbert of Cherbury's *De Religione Laici*. Edited and translated, with a critical discussion of his life and philosophy and a comprehensive bibliography of his works. By Harold R. Hutcheson. pp. 195, with appendixes and index. Yale University Press, New Haven, Conn. 1944. \$3.00.

This volume, the ninety-eighth in the *Yale Studies in English*, is the result of diligent research, careful scholarship, and painstaking attention to detail. Divided into three parts, the book contains: 1) a treatment of Lord Herbert and his religious philosophy, 2) a translation of *De Religione*, and 3) an extensive bibliography of writings by and about Herbert. Despite the scholarly labors of its author, Harold R. Hutcheson, the study seems doomed to remain undisturbed on the library shelf beside *The Later Career of Tobias Smollett*, the ninety-seventh in the series. The reason for this is that Lord Herbert, as the author admits, is "distinctly an amateur" whose "real influence on posterity has been negligible." Furthermore, "Herbert's genius has never been so impressed upon the minds of others

as to modify in any serious way their thought or their activity."

Where, then, lies the interest in Lord Herbert? Mr. Hutcheson replies that Herbert has dealt intelligently with two perennial problems which in the early seventeenth century were distressingly acute: the conflict between faith and reason, and the relations between groups whose views are in bitter opposition." If this be so, and if it be true also that "in *De Religione Laici* Lord Herbert as a religious thinker is at his best," a consideration of this work should lead to a clear picture of Herbert's teaching. Yet confusion, not clarity, is the result. And this is due, again on the admission of the translator, to Herbert's lack of "precision necessary to clarifying his ideas."

Herbert's answer to the first problem (the conflict between faith and reason) is not an answer at all. Faith, for Herbert, is not a divine gift with an absolutely supernatural character, but a natural faculty. Hence, reason is superior to faith and must be the final judge. Yet, he concedes that there may be other truths necessary for salvation which are above reason and which, consequently, must be believed.

For the same reason, his answer to the second problem (the disagreement among various religious groups) is also confusing. All churches agree in certain fundamental doctrines. Side issues are of no account. Emphasizing this unity, he again completely disregards his own concession that there may be truths necessary for salvation other than those taught by the opposing sects.

Sympathy may be extended to Lord Herbert for his attempt to solve these weighty problems in so distressing a period. Compliments may be paid to Mr. Hutcheson for his scholarship. There may even be agreement in part to his analysis of Lord Herbert's philosophy. But under no circumstances may the errors contained in *De Religione Laici* be tolerated.

H.M.M.

Discovering Plato. By Alexandre Koyre. Translated by Leonora Cohen Rosenfield. pp. 111, with index. Columbia University Press, New York, 1945. \$1.50.

The purpose of Mr. Koyre's introduction to Plato seems to be to explain to the interested student the intricacies of Plato's literary style and, at the same time, to induce students to read Plato. The book is admirable for its terse elucidation of Plato's aim and method in the employment of the dialogue form, displaying the author's close familiarity with his subject. Very briefly, Mr. Koyre exposes his methodology for reading Plato, amplifying and explaining his prin-

ciples in the remainder of this slender volume through practical application to certain of the Dialogues.

We can offer no definite evaluation of Mr. Koyre's interpretation of Plato's purpose in writing the Dialogues. It is plausible enough, but it is only one of many plausible criticisms. *Quot capita, tot sententiae!*

The motives which Mr. Koyre proposes for reading Plato are hardly creditable. To appeal to pride—as the author seems to do—to induce one to read Plato, is to offer a vicious incentive. Mr. Koyre assuages the feelings of the reader by assuring him that Socrates ridicules only his interlocutor, never the reader himself; but if one approaches Plato with this viewpoint, his efforts will, in all likelihood, be sterile, profitless, and vain. Nor will the desire to take one's place among the elite who understand Plato render the reader any better, for intellectual accomplishments vitiated by vain-glory are dead.

If Plato has the truth and can thereby contribute to the moral betterment of the reader, he is worth reading; if he lacks the truth in part, his value is in proportion to the amount of truth he contains. It is the function of the apologist to make this evaluation for the beginner, when he undertakes to expound the worth of the works under consideration. Mr. Koyre makes no attempt to perform that office.

There is a slight typographical error on page vi where "siezies" should read "seizes."
J.H.S.

Rousseau Kant Goethe. By Ernst Cassirer. Translated by John Herman Randall, Jr. pp. 98, with index. Princeton University Press, Princeton, New Jersey. 1945. \$150.

This book cannot be recommended to any but the critical philosopher and theologian.

Ernst Cassirer wishes "to illustrate from various perspectives, the culture of the eighteenth century," which culture he believes is contained in the philosophy of Kant, is foreshadowed in the works of Rousseau, and is mirrored in the art of Goethe. His procedure is to manifest the influence of Rousseau upon Kant and of Kant upon Goethe.

The author points out the admission of Goethe that Kant was influential in leading him to formulate the theory that art and nature are too excellent in themselves to be ordained to anything else. Such blasphemy can hardly be pleasing to God, the end of all creation.

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The essayist finds no admission on the part of Kant in conceding Rousseau's influence. However, the acquaintance of Kant with the works of Rousseau is established; and a community of thought is found regarding various problems. As champions of the cause of freedom, both philosophers are shown to agree that man must be an end unto himself and that accordingly the state and all law must be subservient to man alone. In this denial of subjection to God, they do not go so far as to deny His existence; yet they only admit His existence because man wishes Him to be.

Ernst Cassirer has taken excerpts of eighteenth century culture and has found an agreement among the persons whom he believes depict that age. But the culture for which these three representatives stand is not worthy of the name and should not be presented as such. Influence between Kant and Goethe is shown to be admitted by Goethe. Agreement between Rousseau and Kant is found in their common demand for freedom from all restraint, whether that restraint be from God or from man.

It is possible that there was an influence of Rousseau's ideas upon Kant, as the author would like to have us believe, but this influence cannot be proved conclusively from a mere longing for an unrestrained liberty. Yet, such a desire to cast off all subjection to God and to His decrees does show the common source of the error, for the devil is still the father of lies. W.D.M.

What is Life? By Erwin Schrodinger. pp. 91 with an epilogue on determinism and free will. Cambridge: At The University Press, New York: The Macmillan Company. 1945. \$1.75.

The question which serves as the title of this book has been misphrased. The philosopher's "what" must be supplanted by the physicist's "how," so that the question will read: "How can physicists manipulate life?"; or to phrase it in the author's more technical language: "How can the events in space and time which take place within the spatial boundary of a living organism be accounted for by physics?" As the question indicates, Professor Schrödinger is attempting a synthesis of the basic theories of modern physics with biological data in order to establish on the empirical level a universal science.

Six easily understood and interestingly written chapters are devoted to an exposition of the nature of statistical laws, the basic suppositions of modern physics, and the experimental discoveries of biology, particularly those of genetics and heredity. As the analysis

of these factors gradually advances, points of similarity between physical and biological structures are disengaged and fundamental differences of behaviour are indicated.

As a result of this analysis, the author concludes that the quantum theory of physics seems to be the bridge across which the physicist may pass into the realm of biology. The crossing is to be made at the level of the hypothetical electrons and the equally hypothetical chromosomes, both of which may be considered as performing an analogous function in their own proper matter. However, as Dr. Schrödinger ably indicates, this crossing can not be made. The reason for this is the fact that the fundamental assumption of the quantum theory, namely: order comes from disorder through the interacting influences of enormous quantities of discreet particles of energy or matter, is at variance with the observable regularity, orderliness, and relative quantitative simplicity of living organisms.

This inability of modern physical laws to account for the orderliness of living matter does not curb the author's inquisitive mind. He is quite certain that an explanation can be worked out by combining the quantum theory with Merst's Heat-Theory, a synthesis that will enable the physicist to modify his "order from disorder" hypothesis to "order from an approximately orderly behaviour at absolute zero temperature." With this suggestion the author abandons the problem of bridging the gap between physics and biology.

On the whole, the scientific part of this question has been handled skillfully, and Professor Schrödinger merits praise for his accurate analysis of the elements of the problem and for his carefully reasoned conclusion. It seems quite probable that as a physicist he would not insist vehemently on his unscientific explanation of biological metabolism in terms of "feeding on negative entropy."

The "Epilogue on Determinism and Free Will" indicates that the author is as poor a philosopher as he is a good scientist. Attempting to account for the apparent (to him) conflict between the mechanically determined functions of his body and the fact that he knows by experience that he is freely directing its operations to some end, he claims to have drawn from these premises the non-contradictory conclusion that he is God Almighty. Actually he has imposed an absurd conclusion on two easily reconcilable facts. Professor Schrödinger forgets, or does not know, that the scientific method of interpreting facts in terms of a constructed hypothesis is not the method of philosophy.

Abstracting from the philosophical implications of the question, one can readily show even on the empirical level the absurdity of his

assumed conclusion. If as a free agent, he himself is the cause of the mechanical determination of his bodily functions, why does he not freely decide to loosen some of the bonds restricting his corporal activities to a determined mode? His assumption that he has infinite power necessarily demands that he admit in himself the power to do this, a possibility which is incompatible with his first premise, the mechanical determination of his body. As a scientist Professor Schrödinger should be willing to abandon an hypothesis which fails to account for observable data in favor of one which explains without contradicting experience. This reviewer suggests that he apply the hypothesis that man is a rational animal, and account for liberty on the basis of rationality, and for corporal determinism on the basis of animality. Likewise, he might reexamine his second premise to determine whether or not he directs *all*, or only *some*, of the actions of his body.

P.F.

Renaissance Literary Criticism. By Vernon Hall, Jr. pp. 231 with bibliography and index. Columbia University Press, New York. 1945. \$3.00.

The publications of any university press can scarcely ever lay claim to being popular books. This extended and erudite essay, which presupposes linguistic skill and many historical acquaintances, is no exception. Yet, it remains a readable and informative account of a period too long uncritically revered or condemned.

"The purpose of this essay is not to review once again all the ideas of Renaissance critics, but rather to examine that portion of their criticism which was directly affected by the social and political ideas of their age." This purpose has been adhered to rigidly.

The social and political ideas of the Renaissance critics are herein marshalled according to the national demarcations of Italy, France, and England. Within each national consideration are the integrating elements of the "fight for the vernacular," the theories of drama and poetry, the marked "scorn of the people," and the "decorum and minor literary genres."

Throughout, there is a treatment of social patterns rather than individual critics and only their explicit statements of aesthetic beliefs are allowed as proofs. By these devices this essay obtains a basic unity amid a multiplicity of details and trends. With them the author is able to corroborate his thesis that the Renaissance literary critics were outspoken advocates of an aristocratic form of government.

Just as the humanists had turned their backs on the Ages they called "Dark" or "Middle," the author of this essay studiously neglects reference to "what had been" as a norm for judging the cultural and social stature of the period in question. The Renaissance is not depicted in these pages as a destructive force in which political absolutism and authoritarian literary arbitration had usurped the place of the moral suzerainty of the Church. On the contrary, it is looked upon as the awkward adolescence of the modern world before the medico-social catharsis of the two great revolutions of the West.

Since important elements of Renaissance background have been omitted, the presentment of the combined literary and social features of the age seems inadequate. What has been said of the Renaissance and subsequent trends has for the most part been well said; what has been neglected would surely belie some of what has been said.

D.H.

The Career of Victor Hugo. By Elliott M. Grant. pp. 365, with bibliography and index. Harvard University Press, Cambridge, Mass. 1945. \$3.50.

"The purpose of this book is to provide in English the facts of Victor Hugo's literary and public career, and to analyze and interpret his principal works in the light of the best modern scholarship" (p. v). Mr. Grant fulfills the first part of his promise. The book does contain "the facts of Victor Hugo's literary and public career." The second part of the promises is sufficiently vague to apply to anything. What is "the best modern scholarship"? If it means acquaintance with the works of the person under consideration or of documents in relation to the same, Mr. Grant affords these. Certainly the author of this book is not a literary critic. He accepts Hugo as a sort of prophet whose literary principles are not to be questioned. In short, this book manifests the truth that when there is a lack of true ethics or moral theology, from which even the science of literary criticism derives its first principles, false principles are substituted, as, for example, that the artist does his best when he is freed from the rules peculiar to each kind of literary composition. Any really sincere student of Hugo's works should not accept the French poet as a prophet. The student should be free to make a truly critical study of Hugo's principles. For a true analysis of his work, the relation between the forms of literary composition and the guiding principles of theology must be seen. This procedure is only an application of the principle, that the principles of a lower science

must be judged according to the principles of the science of which that lower science is a part or to which it is subalternated.

Hugo's own life was an attack upon the Church, insofar as it is an example of the substitution of secularism for the Church. For example, Hugo makes the poet take the place of the Holy Ghost: "the poet must . . . lead (the people) . . . back to all the great principles of order, morality, and honor; and in order that his power may be agreeable to them, *all the fibers of the human heart must vibrate under his fingers like the strings of a lyre*" [(p. 29). Italics mine.] Too, the Cenacle is not a place of prayer; it is the site for the study of poetry. The sections of Hugo's works which have some semblance of Catholic doctrine serve only to induce the noncritical reader to agree with unorthodox teachings. For example, in the poem "God," God sends His Son to save the world; but later in the same poem, an "Angel proceeds to demolish certain aspects of Christianity in definitely rationalistic terms; only, however, to develop Hugo's favorite doctrine of metempsychosis" (p. 242). Hugo is in the genuine humanitarian tradition, inasmuch as he states that the "happy fault" refers not to an original sin committed by man, but to Satan's revolt, that even Satan will be redeemed ("La Fin de Satan"), and that liberty is "the instrument both of man's redemption and of Satan's" (p. 237). Likewise, Hugo manifests pantheistic learning in at least one poem.

Aiming as he does to present Hugo as a hero, the author overlooks the most obvious fact that Hugo failed to be a hero precisely by failing to practice his Catholic faith. Although we cannot judge Hugo as a man too precisely, we certainly know that the manifestations of his character were not according to the principles of true Christian heroism. In the light of what has been said, this book should be read only by the critical theologian. C.M.L.

God Speaks. By Charles Peguy. Translated by Julian Green. pp. 83. Pantheon Press, New York. 1945. \$1.50.

A criticism of the poetry of Charles Péguy on the strength of one volume of translated poems is temerarious; in the face of the reception given it by other reviewers, it is heroic. This volume is a collection of religious poems presented already in other editions. They are presented here, however, without the French. All, as far as this reviewer can see, is not as lovely as we have been led to believe.

In America, Péguy has been given much advance praise and heralding. To judge from the volume and intensity of the acclaim

heaped on him, especially by French refugees from the *Wehrmacht*, his was the most spiritual and Catholic poetry written in modern times. This slender volume, at least, does not live up to the expectation.

The translation, as a whole, is excellent, but in places it limps. Although Péguy, in French, may have placed colloquialisms and street-sweeper's language in the mouth of God the Father to good effect, in English the use of American equivalents does not come off as well. Moreover, the poems are prolix. Péguy wrote, and never revised, his disciples tell us. The poems show it. They are repetitious, long, and wandering; in places, almost monotonous.

In the department of poetic thought, Péguy is particularly a disappointment. He has been heralded for his spiritual insight. To judge from *God Speaks*, we have been misled. There can be no spiritual insight which is based on bad theology, and these poems are shot through with the latter. The poem "Hope" gives a confused notion of the virtue. Even in its clearer parts, it is misleading. Freedom is exaggerated and distorted in the poem of that name; Péguy is more Pelagian than Catholic. The actions and the virtues of the Blessed Virgin are misrepresented, and real errors are made about her in the poem: "The Passion of Our Lady." This may seem picayunish, but heresies have started on less. The heart had better follow the head in prayer; in fact it has to, it is made that way. In many places in these poems, Péguy's insight follows his feelings and leads the reader away from the Catholic idea of the thing he is treating. Perhaps a Frenchman can distinguish him back into the fold; in English it is near impossible.

These poems are well worth reading if you keep your eyes open for little things like that. But, at any rate, he isn't the same man they've been telling us about. M.H.

Rime, Gentlemen, Please. By Robert Farren. pp. 110. Sheed and Ward, New York, N. Y. 1945. \$2.00.

The Flowering Tree. By Caryll Houselander. pp. 149. Sheed and Ward, New York, N. Y. 1945. \$2.00.

Ordinarily it is a truism to say that a book reflects its author. These two volumes do to such a degree that it is remarkable. Robert Farren's poems are masculine and Celtic; Caryll Houselander's are tender, feminine, and very English. Both are Catholic, and done with superb craftsmanship.

John Farren and his poetry are Irish. The poems are charged

with a manly love and laughter. Strong and tender, moving always with a power that gives the reader a rare lift, they represent the best in real Catholic verse. They live, strong with the odor of Christ.

The poems fall into many classes and moods. Some are sad. Most are happy and rollicksome. Many are religious in a serious masculine way. The ballad of the Friar whose boots were stolen is one of the most humorous in the book; the poem "Sleep" is one of the finest religious poems in English. Here are its closing lines:

*While now I lay me down to sleep
I pray the Lord my soul to keep:
never to let my body die
till Christ's Body in me lie,
till Christ's Blood behind the oil
leaving anointing hand assoil
lid, and limb, and lip, and ear,
and nostril, till the spirit's clear.
Ah then I'll lay me down to sleep
and Father, Son and Spirit keep
my soul until my body leap.
Until my body leap from clay
on all mankind's Uprising Day
and down-sent soul and body sprung
shall rise together, rung by rung,
and I that was with worm and clod
in my own flesh shall see my God.*

There are fifty-five poems whose moods are varied as an Irishman's life. The book closes with an one-act verse play built around a problem arising out of the Easter Rising of 1916.

In sharp contrast to Robert Farren's action and vigor, Miss Houselander's poems are quiet and contemplative. Indeed, they are intended primarily as meditations. Lest we think them literary pieces, Miss Houselander, in a preface, makes explicit her design. She is writing meditations for busy, modern, distracted minds. She has seen that there is a rhythm to modern life; she has written meditations to fit that rhythm, that the life of Christ may penetrate modern people. She has succeeded, in as much as a writer can do that. Her ideas, her images, and her parables ring with the homely sound of the Gospels. In the symbols of the modern world she sees the fertile life of Christ. That is her theme, the flowering tree, the *Crux Fidelis* of Holy Week, which bears fruit in the saintly souls of old women, London workers, the poor, and in young priests. Any who have

read Caryll Houselander and have been brought to love the faith by her prose will welcome these "rhythms" seventy times seven times. In this thin volume she has captured such a vision that all lovers of the Church will rejoice.

There are many examples. This one might induce someone to read the book:

*Mary, Mother of God
We are the poor soil and the dry dust;
We are hard with a cold frost.
Be warmth to the world
be the thaw
warm on the cold frost;
be the thaw that melts
that the tender shoot of Christ
piercing the hard heart,
flower to spring in us.*

More on such subjects as Low Mass, Schoolgirls, the Rosary, St. Joseph, St. Philip, and Holy Saturday, all charged with the fruit of the flowering tree, make it a book that should be pressed into the hand of every Catholic that reads the language.

Never, since the Chesterbelloc and Fr. Vincent McNabb, has English and the faith combined with such beauty and power as in these two volumes. Let us have more.

M.H.

Freudianism and the Literary Mind. Frederick J. Hoffman. pp. 346, with bibliography and index. Louisiana State University Press, Baton Rouge, Louisiana. 1945. \$4.00.

Here is a clever, scholarly and readable study on the influence of psycho-analysis upon well known literary men and their works. The conclusion drawn shows, beyond much questioning, that the Freudianism of the analyst, and that of the literateur, are two widely divergent concepts.

This work begins with an excellent synthesis of psycho-analysis; and here one learns what Freud himself taught. The following section is a most interesting tracing of the physician's thought as it caught on in the United States and England. Here one sees the type of person generally attracted to the "psyching" craze of the '20's, who was, for the most part, a Greenwich Village "intellectual." This section also shows clearly the great changes that came over Freudianism, as these people began to give it all manner of personal twists.

Intent upon freedom from Puritanism, standard morality, and Rationalism, they saw in psycho-analysis a perfect vehicle for their ideas. What had started out as an objective, scientific remedy for a real ill, now became highly personal, subjective, neurotic, and erotic exposés of an individual intellectual's loud and lusty searchings for complete freedom. These authors used Freud, or parts of his teachings for their own ends, greatly perverting his concepts and theories.

The last two sections are mainly concerned with the greater and lesser names and novels that are generally considered Freudian. James Joyce, D. H. Lawrence, Kafka and Mann, Frank and Anderson, all are considered critically and at great length; others are more briefly noted. Mr. Hoffman's literary analysis of these works, plus his knowledge of psycho-analysis, shows that all depart radically from the thought of Dr. Freud.

When one considers the calibre of this group of men, a greater problem than mere literary criticism arises. Here are men of letters, highly respected in the minds of many people. If these authors bespeak the desires and tendencies of untold numbers, then neo-paganism is certainly here in our midst. With the consideration of the individual authors, the vision becomes more horrible; one sees men with natural talents who have more than perverted them. These spurious Freudian authors are the epitome of minds gone berserk in the search for something tenable, after having thrown off the divinely eternal law. They search now for a humanly eternal one, which is an impossibility; and the more they search, the less rational and more animal they become.

E.M.R

They Shall Live Again. By Marguerite T. Boylan, with an Introduction by Most Rev. John Gregory Murray, S.T.D., Archbishop of St. Paul. pp. xii, 182. Cosmopolitan Science & Art Service Co., Inc., New York. 1945. \$2.25.

This book is the report of a member of the overseas staff of the National Catholic War Council which functioned after World War I. It is far from being a dull chronicle of events. On the contrary, it is the powerful story of the workings of Catholic Social Action in seven European countries. Miss Boylan's personal experiences and her wide knowledge of social problems make her book not only readable but reliable.

After introductory remarks concerning the N.C.W.C., the author takes the reader to France, Belgium, Ireland, England, Holland, Switzerland, and Italy. In each chapter she gives the background to

the social problem and the Catholic efforts to meet the situations. Seldom in one volume has there been packed so much information on how the teachings of Leo XIII are put into practice. The treatments of Ireland and Holland are particularly good, since in both instances the teachings of the Church had great success. The contributions of the Dominicans are also included in this study.

They Shall Live Again has the endorsement and approval of the Administrative Board of Bishops of the N.C.W.C. It is recommended to all who are interested in Catholic Action and the social doctrine of the Church, and who are hopeful for a future of world peace, which includes just about everybody. An indication of Miss Boylan's approach to the problems facing us today can be gathered from the title she gave to her chapter on Catholic Action. She entitled it, "The Fruits of the Spirit." The happy faculty to stress the spiritual while relating material accomplishments adds all the more worth to this excellent book on Europe after the first World War and the road for Catholics today.

R.S.

No Shadow of Turning. By Katherine Burton. pp. 234, with index. Longmans, Green and Company, New York, N. Y. 1944. Second reprint, 1945. \$2.50.

Conversions to Catholicism are Mrs. Katherine Burton's favorite subjects, and the acclaim with which her books have been received indicates that she has succeeded in her specialty. A few years ago her *In No Strange Land* published the lives of some American converts. Among these sketches was the life of James Kent Stone, who became Father Fidelis of the Cross. The present volume is a detailed biography of the famed Passionist priest.

Few are privileged to live as varied a life as did Father Fidelis. A scholar, mountain climber, soldier, husband and father of three children, college president, convert, priest, author, eloquent preacher, and zealous missionary for over forty years—such was his dramatic life. Mrs. Burton presents a vivid portrait of him whom the Harvard Graduate Magazine referred to as "a truly pure and good man." His spirit of sacrifice, with no shadow of turning, should be inspiring to Catholics and Protestants. This book is recommended to both.

H.M.M.

The Middle Span. By George Santayana. pp. 187, with index. Charles Scribner's Sons, New York. 1945. \$2.50.

Catholics who neglect the practice of their religion do so for one of two reasons. Some bump their heads against the solid wall of

Catholic truth and then turn away with either hatred or distaste for that which hurt them. These are the violent anti-Catholics. Others slip from the Catholic Way into the stagnant pools which are on either side. In darkness these pools seem cool and inviting, contrasting sharply with the constant struggle that is the lot of the practicing Catholic on the road. George Santayana, by his own admission in *The Middle Span* (page 140), is a fallen-away Catholic but not of the first type. He has no hatred for Catholicism; but, on the contrary, he has a deep appreciation of its external beauties in liturgy and art. However, the fact that he has slipped from the road must ever be kept before the minds of Catholics who are inclined to hail him and all his works.

Enough incense has been burned at the Santayana shrine to induce the literati to give full faith and credit to *The Middle Span*. It is our task to point out its conformity or non-conformity with Catholic principles so that Catholics and non-Catholics will be able to see through the smoke screen and evaluate the book on its own merits and not on those of its author.

Being a memoir, *The Middle Span* does not attempt to be a philosophical treatise, but Mr. Santayana would not be true to his nature if he failed to season his autobiography with a few drops of his particular brand of wisdom. It comes as no surprise when, in the midst of an anecdote, we are informed that "Man was not made to understand the world but to live in it" (page 40). Of course, if Mr. Santayana does not define philosophy as a science of ultimate causes then he will not understand that his whole life as a philosopher shows the utter absurdity of such a remark. Neither will he care if he does not understand our criticism, because he was not made to understand but only to live in a world where criticisms are made.

We anxiously await the publication of the final volume of this work because it is fairly enjoyable reading. However, we are more interested in the solution of the author's religious difficulties for, while he may not have had powerful arguments to bolster his faith, nevertheless his position was far more secure when he was a Catholic than in the period of his intellectual license. He is like a bumblebee flitting about sipping the nectar here, there, and everywhere. We are anxious to see to which hive he will return. J.B.M.

Backgrounds of Conflict. By K rt London. pp. 487, with index. The Macmillan Company, New York. 1945. \$5.00.

Since the beginning of World War II countless remedies have been offered for the securing and for the maintenance of world peace.

Many of these solutions have been worthless, while others have been sound but inadequate. These latter solutions have stressed some points to the exclusion of others, or else their study has been too restricted in its scope.

This author, however, cannot be accused on these grounds. His study is centered around systems of government and their causes, both political and ideological. His treatment of the causes of the war and the solution for a lasting peace is based on an analysis of the two opposing factions engaged in the last war. By far his most logical treatise is the one that describes the development of the system of Nazism. He finds the root of this evil in the religious upheaval of the 16th century and the advent of Luther. Coupled with the religious issue is the philosophy of Kant, Fichte and Hegel, channels which influenced the development of Militarism, Racism, and the godliness of the State. Hitler, then, was not a madman who sprang up over night; he was being born for four long centuries. Hitler is dead, so they say, but the system which produced him is not dead. It is only by removing the cause of Hitler that the threat of war will be removed in the future.

When the author considers the Soviet Republic of Russia he points out that the system now in power there is not that of Lenin but rather of Stalin. Violent world revolution was the aim of Lenin. Revolution by doctrine is the intention of Stalin. This is only possible if the Soviet becomes so rich and great that it will attract the envy of all the peoples of the world and lead to the adoption of their form of government. In order to make the Soviet great it is now necessary that Russia make use of those elements in Capitalism which will hasten the day of Russia's supremacy. The Russian Constitution, the author points out, is in many ways democratic; but it has never progressed past the theoretical stage. Stalinism, he thinks, has one great thing which distinguishes it from Nazism. Although they both made use of persecution and purges to attain their end, Nazism always had in mind the use of these means to maintain the supremacy of the State. Stalinism makes use of these same means in order that the end of "Utopia," actually unattainable, may be more quickly reached. The end, then, justifies the means.

America is the leader of the Democracies and is to lead the way if permanent peace is to be reached. The author recognizes that there must be agreement at least by compromise, on the part of both the real democracies and on the part of Russia.

This book is recommended because of its penetration and presentation. Only beware of the principle, "The end justifies the means."

R.D.

A Short History of Germany. By S. H. Steinberg. pp. 304, with index. The Macmillan Company, New York, N. Y. 1945. \$3.00.

This book gives a telescopic view of a few of the high points in the history of Germany. The view, however, is not at all times in full accord with the true perspective. No history of Germany can be thoroughly accurate without an adequate appreciation for the mission of the Catholic Church. The author appears to have grasped only the material side of the Church's mission, which, of course, is subordinate to its spiritual rôle. "And the Council of Basle, convened to advance the reform of the Church, had to grant to the Hussites the sacrament in both kinds and other doctrinal deviations" (p. 70). Prescinding from any discussion of the Council itself, about which so much has been written, this statement is not absolutely true. The Church does not, and cannot, deviate from her divinely given doctrine. There may be an amplification and exposition of the doctrine, but never a deviation from it.

Again, the treatment of the Investiture struggle between the Empire and the Papacy is open to question. Henry V is depicted as exercising, "the traditional rights of the crown" (p. 34). The rôle exercised by the Emperor in these particular episcopal successions was not a "right" due to him. It was in some cases merely a privilege, while in others it was an Imperial assumption which was only tolerated by the Papacy. In describing the Lutheran Revolt, Steinberg tries to palliate the guilt of the plundering Protestant Princes of the sixteenth century (pp. 85-86). His contention is that the Catholic Princes were equally blameworthy. Without attempting to canonize the Princes who did not succumb to the heresy, it is safe to say that they did not approach the Protestant Princes who looted ecclesiastical property without restraint.

"The consolidation of absolutism which was to become the general form of government in the late seventeenth century was ahead in Catholic countries by a hundred years" (p. 86). This generous generalization will not bear critical examination. First of all, the "Divine Right of Kings" theory which was the essence of absolutism was a corollary of the Protestant Revolt. Secondly, no Catholic monarch could ever rationally claim totalitarian sway over his subjects, as some Protestant rulers do and actually did. The Catholic king was never the absolute master of the Church or the conscience of the nation. This was reserved for the Protestant monarchs.

Concerning Luther's translation of the New Testament, we read: "It became one of the greatest literary and publishing suc-

cesses of all time (p. 84)—if not a religious success." Whatever merit this work may possess, it can hardly be called a translation since the meaning of the original was substantially distorted.

Modern Germany is somewhat of an enigma for Steinberg. He cannot reconcile the fact of the Nazi Dictatorship and the memory of the illustrious sons of the Fatherland. "The nation that has produced men such as . . . Luther, Bach, Kant . . . cannot be described as an abomination to the rest of the world" (p. 278). Philosophically, there is no conflict between Kantianism and Hitlerism. In fact, the latter is merely the logical fulfillment in practice of the intellectual suicide proposed by Kant.

In the closing chapters contemporary Germany is treated by the author. Here Steinberg narrates the story of the Great Wars. The account is written, however, by an allied partisan rather than by a dispassionate historian. The causes of the wars as well as their guilt are treated in a very summary and dogmatic fashion. There is no attempt to substantiate the opinions presented. C.P.F.

Germany is Our Problem. By Henry Morgenthau, Jr. pp. 239 with appendices and index. Harper and Brothers, Publishers, New York. 1945. \$2.00.

Former Secretary of the Treasury Morgenthau insists especially upon one point in his program for ending the recurring menace of German aggression, Germany must be deprived of heavy industry, the source of her instruments of war. Mr. Morgenthau would have all the factories in the metal, chemical, and electrical industries dismantled and transferred to other countries of Europe in payment for her war debts and in fulfillment of her obligations of retribution and reparation, a practical measure already thoroughly exploited by the Allied Nations. Thus stripped of her industrial might, Germany would have to become a comparatively peaceful agricultural nation. Such a program, states the author, offers security to us as well as the advantage of ensuring a stable supply of food for Germany and her neighbors. Although Mr. Morgenthau is concerned also with the division of Germany into two independent states, with disarmament and controls, and with education and democracy, the point he emphasizes is that Germany must be thoroughly subdued by depriving her of all means of producing the instruments of war.

This program of repression, if perfectly policed, will certainly keep arms and ammunitions from the Germans, but it will do little towards bringing that nation to a love of peace, which Mr. Morgen-

thau recognizes as a function of education. Hence, since peace is not entirely a matter of mode of production and availability of arms, this policy of severe oppression must be subordinated to a higher principle. At best, it is a method doubtful efficacy to impose the material conditions in which peace might thrive.

Mr. Morgenthau seems to have no fear of the spread of Communism; for him such a fear is a bogey, a smoke screen thrown up by German and Fascist propaganda. Consequently, he is willing to give Russia almost a free hand in Germany and Central Europe. This policy of an open door to Communism in Germany is expected to contribute to the ultimate pacification of the Germans. Under such circumstances, it is indeed possible that, in attempting to solve one problem, the world would soon be entangled in another no less dangerous. The trust and confidence that the author places in Russia seems to be unwarranted, particularly in the light of the Soviet's record. True Americanism and foresight demand that we oppose any ideology which is contrary to democracy, whether the breeding ground of that ideology be Germany, Russia, or elsewhere. B.J.

Italy and the Coming World. By Don Luigi Sturzo. Translated by Barbara Barclay Carter (Lic. es L. Paris). pp. 203, with appendices. Roy Publishers, New York. 1945. \$3.50.

Mr. Sumner Welles in his introduction calls this a "most valuable book." Truly it is that. Don Luigi Sturzo presents, in a well ordered manner, an authoritative survey of Italy's internal development and her position in world politics during the past seventy years, up to and including the momentous happenings of 1945. With this as a background, he discusses hopefully the future of his country in regard to both internal structure and external relationships.

A tremendous amount of matter is covered. Hence, in so small a work, the author cannot be expected to discuss in particular every problem and historical period he considers. The over-all aspect of the book is one of generality, but by no means is it full of vague and meaningless generalities.

Don Sturzo considers that Italy and her people shall fare best and be happiest under a democracy (not at all new to Italy) in the form of a republic. There must be a most liberal form of constitutional government. This constitutional democracy will not be imposed by outside forces but will be established by the Italian people and so will be truly an Italian democracy.

With regard to her external relationships, Don Sturzo fervently

hopes for an Italy not of great military power, not of capitalistic enterprises protected by the state, not needing powerful alliances to gain respect; but an Italy as a medium state, knowing how to keep her place, her dignity, her rights, her special characteristics, and her Christian influence in a peaceful international life.

Many discussions about actions of individual countries and the various pacts and conferences are included in the book. All are criticized constructively as first steps in the formation of a peaceful and prosperous society of Nations.

T.L.F.

Woodrow Wilson and the Great Betrayal. By Thomas A. Bailey. pp. 429 with bibliographical notes and index. The Macmillan Company, New York. 1945. \$3.50.

Woodrow Wilson and the Great Betrayal is the pathetic story of a sincere idealist's betrayal of both himself and his ideal.

President Wilson had worked hard in Europe. At home, he had not received the support he needed and thought he deserved. In 1918 he had pleaded for a Democratic Congress and a Republican majority was returned. Constantly, he had been subjected to the ill-will of the Senate isolationist faction and to the criticism of party malcontents.

On his return, the President was physically and mentally tired. He was not prepared to accept graciously "the efforts of the Senate Republicans to sever the League Covenant from the treaty." He refused from the beginning to see that the reservations proposed by the opposition did not detract from even the Wilsonian concept of the League of Nations. To the bitter end, Wilson was to hold out and play the game of politics for the whole loaf or nothing.

Wilson entered the game convinced that he held the final trump—the power of public opinion. Whatever the Senate of the United States might think or say, his "faith in the sound judgment of the masses, once the facts were laid before them, was still unshaken." But the champion of democracy was too stubborn to see that the people were incapable of sound judgment, because they did not really know what the fight between the Senate and their Chief Executive was all about.

The President's weakened physical condition had likewise robbed him of an invaluable ally—his outstanding spirit of compromise. Yet, even the remnants of this spirit might have survived, were it not for the intense mutual dislike which existed between himself and Senator Henry Cabot Lodge, the Chairman of the powerful

Senate Foreign Relations Committee. Under no conditions would he accept reservations bearing the name of Lodge.

It is Wilson's stubbornness and vain idealism that gives the axe to the historical myth, too long perpetuated, that it was a mere handful of willful men who brought infamy on the United States as the arch traitor of world peace. Professor Bailey effectively demonstrates that at a nod from Wilson a coalition could have been effected between the loyal Democrats and "the mild reservationists" of the Republican party. What is more startling, such a coalition "could have voted down every Lodge reservation; more than that, it could have voted through its own relatively innocuous reservations." But the nod never came. The ailing President refused to face the facts; he refused to compromise.

Those same historical contingencies that contributed to the betrayal of a sincere, self-sacrificing idealist and his ideal did, however, teach the idealists of 1945 a profitable lesson. Today, before the final peace treaties have been signed, the United States is a charter member of a new international organization dedicated to the preservation of world peace.

Professor Bailey's scholarly labors have contributed to a richer interpretation of the Wilsonian period. The period, as well as the greatness of its leader, merited the unbiased consideration and the extensive research that are so manifest throughout *Woodrow Wilson and the Great Betrayal*. Furthermore, the entire presentation is made through the medium of a skillful, readable style that spells interest for the reader.

When added to the profound knowledge of his material, Professor Bailey's artistic skill captures much of the color and the drama surrounding most of the leading characters. Of Senator Lodge in particular is this true. The author evaluates this plutocratic party politician in his true historical perspective by destroying the persistent "bugaboo" that the bewhiskered Lodge was America's sadistic murderer of the League of Nations. It might come as a revelation to the general reader that Lodge was not opposed to the ratification of the Treaty of Versailles. Moreover, says Professor Bailey, "to say that one senator alone killed Cock Robin is to betray obtuseness or mental inertia."

Woodrow Wilson and the Great Betrayal makes for anything but dull reading. At the same time, it is profitable reading in a period whose repercussions have resounded through American history even to the present day.

J. McT.

Toward Stability of World Economy. A defense and criticism of the Bretton Woods Agreements. By Oskar Piest. pp. 61. Julian Messner, Inc., New York. 1945. \$1.00 (paper cover).

When Congress gave legal stature to the Bretton Woods Agreements last Summer, the United States was committed to an important, active rôle in international economy. Since the legislation was phrased in technical terms, the average citizen was at a loss to understand all the duties and responsibilities his country was assuming. Moreover, even the expert in economics encountered considerable difficulty in judging the purposes, functions, and merits of the many ramifications of this plan; for the planners, envisioning new horizons of international coöperation and attempting to effect workable compromises of diverse economic theories, had departed definitely from the traditional, classical approach to establishing a stable economy.

The purpose of this brief essay, as the author conceives it, is to help the general reader to clarify some of the major issues of the Agreements for himself. Unfortunately, this purpose is not always realized. Unless the general reader is an unusually gifted individual, much of the matter treated will be beyond his intelligence; not enough, however, to prevent him from deriving great profit from a critical study of this book. The casual reader will easily, safely, and profitably follow the author's account in chapter one of the "Purpose and Organization of the Bretton Woods Plan." More diligent study will be necessary throughout chapter three, "The American Share." In chapter two, where the author explains, defends, and criticizes "Some of the Major Economic Issues Involved," the general reader will be at a total loss when the questions center around the rôles of the gold standard, foreign trade, and national economies. On the whole, however, the non-expert should acquire a great deal of accurate knowledge concerning the requisites for a stable world economy, the functions of both the International Monetary Fund and The International Bank, and the contributions of these new institutions to the attainment of world security.

Of particular interest to the student of economics are the pointed criticisms of the old approach and the brief exposition of a new, more realistic approach. Reformers, too, will be heartened to discover that the Agreements have cast aside all blind hope in credits and foreign exchanges as the sole forces maintaining equilibrium, and that definite measures have been taken to cut money away from total dependence upon gold and to align the quantity of money with the productive potentials of the various countries, and that emphasis will be placed upon a stable home economy.

P.F.

Inside Rome With the Germans. By Jane Scrivener. Foreword by Carlton J. H. Hayes. pp. 204. Macmillan Company, New York. 1945. \$2.50.

The history of the past eight years has been so crowded with events of interest and importance that complete digestion and evaluation of the facts has been out of the question. However, now that a modicum of tranquillity has descended upon us the process of assimilation can begin. *Inside Rome With the Germans*, a diary kept by an American woman in Rome between the Italian Armistice, September, 1943, and the arrival of the Allied forces in June of the following year, will prove useful to those who have not the heart to approach more scientific and cumbersome works on the same subject. The author is quite obviously a Catholic Sister and has a natural sympathy for things Catholic and American. However, this point of view enhances rather than detracts from the value of her work, for it embraces many interesting and illuminating details that a less intimate observer would certainly overlook. J.F.

This Bread. By Rosemary Buchanan. pp. 263. Bruce Publishing Co., Milwaukee. 1945. \$2.50.

Of all the gifts which our Divine Lord has showered upon us, there is none to be compared to His greatest gift, "Jesus in the Blessed Sacrament, in His perpetual presence upon our Altars, in which is concentrated, uplifted, and transfigured the whole essence and practice of worship and religion itself." Such is the basis of this story, an account of the spiritual quest of two young Protestants, a minister and his fiancée, for the true religion; as a result of which they are drawn to the Catholic Church and to peace of soul by the power of Jesus in the Blessed Sacrament.

Miss Buchanan has favored us with a smoothly flowing story, set against a background of daily life, of characters who act with the naturalness of life itself. In fact, the only fault we find with the story is the introduction of Jasper, who seems to be overdrawn and becomes a type of rabid revivalism rather than a flesh and blood individual.

This novel serves to illustrate that a theological theme can be made use of as the foundation of interesting fiction, and through careful handling can teach a profound lesson without giving the appearance of doing so. F.C.

The Leper King. By Zofia Kossak. pp. 252. Roy Publishers, New York. 1945. \$2.50.

This historical novel by the author of *Blessed Are The Meek*, opens on the fiftieth anniversary of the conquest of Jerusalem by the Crusaders. Baldwin IV is the Leper King whose last days as ruler of the Christian Kingdom of Jerusalem are related in a stirring tale of knights and Moslems. Accounts of battles are mingled with details of court life, the sufferings of the king, and the love life of his sister, Sibylla. The defeat of the Crusaders and the conquest of Jerusalem by Saladin in 1189 bring to a close this novel of chivalry and of medieval life in the Holy Land at the close of the twelfth century.
C.R.A.

The Pan American Yearbook 1945. Compiled by The Pan American Associates. pp. 811 with indices. Macmillan Company, New York. 1945. \$5.00.

A reference book for a hemisphere, this English edition of the *Pan American Yearbook* contains much valuable data on both the Americas.

The first part of this tripartite work gives general information on the countries, their peoples, and their culture. Specific details on history, population, and trade controls are the basis of the second part, which is augmented by maps, surveys, and bibliographies. The third part is a "Who's Who" in Inter-American Trade.

In delineating the culture of each nation the Yearbook mentions the religious situation in each. The figures given for the United States are those of the civil census of 1936, not those of the religious bodies mentioned.
D.H.

The Catholic Booklist (1942-1945). Edited by Sister Mary Luella, O.P. pp. 101. Rosary College, River Forest, Illinois. 1945. \$0.50.

Here is a work which is a welcome addition to Catholic bibliography. It is a list of books, for the most part Catholic in authorship or subject matter, which will appeal to all interested in good literature. The Catholic layman can use it as a guide to recreational and instructional reading. The bibliography is divided by subject matter, each section being compiled by an authority in that branch of knowledge. Priests with parish libraries, teachers and public librarians, as well as Catholic laymen, will find in these pages guidance to authors and to Catholic books which formerly may have been unknown to them.
C.R.A.

BOOKS RECEIVED

- Climbing Up To Heaven.* By Henry Brenner, O.S.B. A Grail Publication, St. Meinrad, Indiana. 1945. \$1.00.
- My Spiritual Exercises.* Material for Meditation on the Principal Exercises of Piety. By John Kearney, C.S.Sp. P. J. Kenedy & Sons, New York. 1945. \$2.25.
- Heads Above The Stars.* By Rev. Giles Staab, O.F.M.Cap. Frederick Pustet Co., Inc., New York & Cincinnati. 1945. \$2.00.
- World Christianity.* By John J. Considine of Maryknoll. With a preface by the Most Rev. R. J. Cushing, D.D., Archbishop of Boston. Bruce Publishing Co., Milwaukee. 1945. \$1.00.
- Sermon Outlines.* For the Sundays and Holy Days of the Year. By William R. O'Connor. With foreword by the Most Rev. F. J. Spellman, Archbishop of New York. Preface by the Most Rev. B. J. Eustace, Bishop of Camden. The Newman Book Shop, Westminster, Maryland. 1945. \$2.25. (Instructions, which in the words of Archbishop Spellman "breathe the warmth and simplicity of the Gospels.")
- Philosophie I. Cahier III.* Etudes et Recherches Publiées par le College Dominicain d'Ottawa. Les Editions Du Lévrier, Ottawa, Montreal. 1945. \$1.50.
- Religion In the Post War World* (IV Volumes). Edited by William L. Sperry, Dean of the Harvard Univ. Divinity School. Harvard University Press, Cambridge. 1945. \$6.00 the set, \$1.50 the volume. (Later review.)
- Vol. I *Religion and Our Divided Denominations.*
- Vol. II *Religion of Soldier and Sailor.*
- Vol. III *Religion and Our Racial Tensions.*
- Vol. IV *Religion and Education.*
- A Retreat For Religious.* By Andrew Green, O.S.B. B. Herder Book Co., St. Louis, Mo. 1945. \$2.00.

Les Editions Du Levrier, Ottawa and Montreal.

- 1) *Hygiene Familiale Et Sociale.* By Madame Georges Boudrias, Licenciée Du Collège Des Médecins Et Chirugiens de La Province De Québec. 1945. \$1.50.
 - 2) *Le Conte des Sept Glaives.* By Ruth Lafleur-Hétu. 1945.
 - 3) *Les Berceux Vides. Un pièce en trois actes.* By Victor Vekeman. 1945. \$.50.
- The Servant of God, Mary Theresa Countess Ledóchowska* (Foundress of the Society of Saint Peter Claver). By Valeria Brelak. Second edition, revised, and amplified by the author. Sodality of St. Peter Claver, St. Paul, Minnesota. 1945. \$2.00.
- The Liberal Tradition.* (A Study of the Social and Spiritual conditions of Freedom.) By William Aylott Orton. Yale University Press, New Haven, Connecticut. 1945. \$3.50. (For later review.)
- Rock Crystal.* A Christmas Tale. By Adahbert Stifter. Translated by Elizabeth Mayer and Marianne Moore; illustrations by Joseph Scharb. Pantheon Books, New York. 1945. \$2.75.

PAMPHLETS RECEIVED

The Sound From Heaven. By Alexis L. Hopkins. A Grail Publication, St. Meinrad's Abbey, Indiana. 1945. \$.25.

Tale Of A Troubadour. Rev. Samuel Cummings, S.A. Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y. 1945. \$.10.

The Graymoor Fathers. An Outline of Their Life and Work. Write to The Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

Stations of the Cross. By Eric Gill. For Private Devotion Only. Write to David Hennessy, Maryfarm (The Catholic Worker), Easton, Pennsylvania.

The Newman Book Shop, Westminster, Maryland.

1) *Holiness For All.* By His Excellency Norbert Robichaud, Archbishop of Moncton. 1945. \$.75.

2) *The Catholic Doctor.* By Francis J. Connell, C.S.S.R. 1945. \$.15.

3) *Catholics On The Police Force.* By Francis J. Connell, C.S.S.R. 1945. \$.15.



CLOISTER + CHRONICLE



SAINT JOSEPH'S PROVINCE

SYMPATHY

The Fathers and Brothers of the Province extend their prayers and sympathy to the Very Rev. C. A. Drexilius, O.P., the Rev. T. E. Shea, O.P., the Rev. M. E. D. Garry, O.P., the Revs. A. R. and P. L. McQuillan, O.P., the Rev. P. L. B. Hanley, O.P., Bro. Louis Reardon, O.P., and Bro. Peter Coyne, O.P., on the death of their fathers; to the Rev. L. L. Farrell, O.P., on the death of his mother; to the Very Rev. V. R. Burnell, O.P., the Very Rev. J. A. Foley, O.P., and the Rev. J. V. Williams, O.P., on the death of their brothers; to the Very Rev. C. M. Mulvey, O.P., on the death of his sister.

APPOINTMENTS

The Very Rev. T. S. McDermott, O.P., Provincial, has announced the following re-appointments: the Rev. Paul Curran, O.P., as pastor of St. Peter's, Memphis, Tenn.; and the Rev. L. M. O'Leary, O.P., as pastor of St. Andrew's, Cincinnati, Ohio.

ORDINATIONS

On Oct. 8, the Most Rev. Michael J. Keyes, D.D., ordained the following Brothers Subdeacons at the Shrine of the Immaculate Conception: Luke Lennon, O.P., Francis Conway, O.P., Mark Heath, O.P., Christopher Lehner, O.P., Richard Desmond, O.P., Bertrand Ryan, O.P., Paul Farrell, O.P., Thomas Imwalle, O.P., James Baverso, O.P., Jordan Duffy, O.P., Martin McCabe, O.P., Paul Starrs, O.P., Hyacinth Servente, O.P., and Brendan Tarrier, O.P.

The following Brothers received the Tonsure and first Minor Orders from the Most Rev. Michael J. Keyes, D.D., on Oct. 7-8; and the last two Minor Orders from the Most Rev. John M. McNamara, D.D., on Oct. 9: Leonard Fallon, O.P., Raymond Smith, O.P., David Moriarty, O.P., Bernard Jurasko, O.P., Lawrence Bever, O.P., Hugh McBrien, O.P., and Philip Forster, O.P.

RECEPTION

On Sept. 10, the following Brothers received the habit of the Order at St. Rose: Pius Pitale, Jerome Brennan, Bertrand O'Toole, and Antoninus Fallon.

MISSIONS

The "Mission Academia" has been inaugurated in the House of Studies, Somerset, Ohio. The Rev. W. M. Conlon, O.P., is moderator. On Saturday, October 13, an election of officers was held. Brother Reginald Maguire, O.P., was elected as Presiding Officer and Brother Leo Julien, O.P., as Secretary. The members of the Academia publish a paper called the "CUMAN TARTAR."

On Friday, Sept. 21, Fathers Aquinas Gordon, O.P., and Hyacinth Scheerer, O.P., spoke to the Students on the Missions.

PROVINCE OF SAINT ALBERT THE GREAT

SYMPATHY

The Fathers and Brothers of the Province extend their prayers and sympathy to Bro. Denis McAuliffe, O.P., on the death of his father; and to Bro. Nicholas Ashenbrenner, O.P., on the death of his brother.

ORDINATIONS On Oct. 28, the Most Rev. William D. O'Brien, D.D., auxiliary bishop of Chicago, in ordination ceremonies at the Dominican House of Studies, River Forest, Ill., conferred the diaconate on the Rev. Bros. John Dominic Corcoran, O.P., Valerian Flynn, O.P., Stephen Reidy, O.P., Justin Aldridge, O.P., Mark Verschure, O.P., Arthur Kinsella, O.P., and Raphael Comeau, O.P.

At the same time, he conferred the orders of Porter and Lector on Bros. Joseph Angers, O.P., Benedict Ashley, O.P., John M. Coburn, O.P., Patrick Brady, O.P., William Sherman, O.P., Timothy Froendhoff, O.P., Jude Nogar, O.P., Denis McAuliffe, O.P., Anthony Nadeau, O.P., and Clement McAndrew, O.P. The latter group received Tonsure on the evening of Oct. 27.

Bishop O'Brien also conferred the orders of Exorcist and Acolyte on Bro. Aquinas Barrett, O.P.

PROFESSION Solemn Vows were pronounced by Bro. Jude Nogar, O.P., on Sept. 15; by Bro. Denis McAuliffe, O.P., on Sept. 28; by Bros. Anthony Nadeau, O.P., and Clement McAndrew, O.P., on Oct. 4. The Very Rev. J. A. Driscoll, O.P., prior, received the vows of Bros. Anthony and Clement, while the Very Rev. J. W. Curran, O.P., subprior, received those of Bros. Jude and Denis. Father Curran also presided at the simple profession of Bro. Ralph Powell, O.P., on Sept. 19.

CHAPLAINS The Revs. A. D. Balla, O.P., and J. L. Kelley, O.P., have received commissions as army chaplains; the Rev. J. F. Connell, O.P., has received a commission in the navy.

JUBILEE The Very Rev. R. F. Larpenteur, O.P., P.G., celebrated the golden jubilee of his ordination to the priesthood with a Solemn High Mass at Holy Rosary Church, Minneapolis, Minn., Sept. 8. The preacher was the Very Rev. R. P. O'Brien, O.P., Provincial. The Most Rev. John G. Murray, D.D., Archbishop of St. Paul, Minn., attended the celebration.

St. John Chrysostom Church, Canton, S. D., of which Fathers of the province recently assumed direction, celebrated its golden jubilee on Sept. 12. The Most Rev. William Brady, D.D., Bishop of Sioux Falls, S. D., attended. The Rev. J. D. Kavanaugh, O.P., is pastor.

FOUNDATION The province has welcomed into the midwest the first foundation of Dominican Nuns of the Second Order of Perpetual Adoration. Stemming from the convent in Detroit, Mich., the new foundation is located at Lufkin, Texas.

BATAAN Word has been received by the Very Rev. R. P. O'Brien, O.P., Provincial, that the Rev. J. L. Curran, O.P., arrived in San Francisco early in November and was hospitalized. Captured at the fall of Bataan, Father Curran was imprisoned at Cabanatuan Prison Camp until his voluntary departure for the Japanese mainland with American prisoners of war.

THOMIST ASSOCIATION The Fathers of the Province are marking the eighth season of the Thomist Association. The lectures, preceded by Mass and sermon, are being given in eight cities of Wisconsin and Illinois, with courses this year in Ethics, Theology and Sacred Scripture.

PROVINCE OF THE HOLY NAME

PROFESSIONS On September 9, at the College of St. Albert the Great in Oakland, Brothers Gregory Anderson, Albert Wall and Raphael Hess pronounced their solemn vows before the Very Rev. J. S. Owens, O.P., Prior of the Convent. The Very Rev. J. H. Healy, O.P., P.G., of St. Joseph's Province, preached. On September 17, Brother Pius Cross pronounced his solemn vows, also before the Very Rev. J. S. Owens, O.P.

NECROLOGY Brother Mark Rodden, O.P., a lay-brother, died August 2 at the College of the Immaculate Conception, Ross, Calif., after a lingering illness. He was 85 years of age and had been professed 47 years. The Solemn Requiem Mass was celebrated August 4 by the Very Rev. Benedict M. Blank, O.P., Provincial. The Very Rev. Francis Ward, O.P., Prior of the Convent, and the Very Rev. Paul McCann, O.P., Subprior, acted as deacon and subdeacon. Father Ward preached the sermon. Brother Mark was buried in the Dominican Cemetery at Benicia, Calif.

On October 17, the Rev. Stanislaus McDermott, O.P., died suddenly at Holy Rosary Church, Portland, Ore., where he was stationed. After a Pontifical Requiem Mass October 19, celebrated by the Most Rev. Edward D. Howard, D.D., Archbishop of Portland, the body was brought to Benicia where a Solemn Requiem Mass was celebrated in St. Dominic's Church by the Very Rev. Benedict M. Blank, O.P., Provincial, on October 22. The Very Rev. Francis Ward, O.P., was deacon and the Rev. Peter Curran, O.P., subdeacon. The sermon was preached by the Rev. Humbert Palmer, O.P. Burial was in the Provincial Cemetery in Benicia. Father McDermott during his years as a priest, served as Master of Postulants, Master of Students, Master of Novices at Benicia and Ross, Missionary and Prior of Portland, Pastor of Antioch, and Assistant at Vallejo, Eagle Rock and Portland.

SISTERS' CHRONICLE

Immaculate Conception Convent, Great Bend, Kansas

On August 12, in the convent chapel, Rev. L. E. Nugent, O.P., received the profession of Mr. Arthur Nicholson, whose name as a Dominican tertiary is Brother Dominic.

On August 17, Rev. J. M. Smith, O.P., received the profession of Mrs. Eleanora Schmid, whose name as a Dominican tertiary is Sister Anna Catherine.

On August 22, Rev. J. M. Smith, O.P., celebrated a Requiem High Mass for the repose of the souls of Sister M. Reginald, O.P., and Sister M. Genevieve, O.P.

On September 1, Rev. Frank Heyer assumed his duties as chaplain at the Motherhouse, and Rev. Anthony Burkhard, O.F.M.Cap., at the St. Rose Hospital.

During the new scholastic year sisters of the community are pursuing studies at the following institutions: St. Francis Hospital, Peoria, Ill.; St. John's Hospital, Springfield, Ill.; College of Mt. St. Scholastica, Atchison, Kansas; St. Mary's College, Xavier, Kansas; Sacred Heart Junior College, Wichita, Kansas.

On September 8, Sister M. Rose of Lima, O.P., and Sister M. Paschala, O.P., of St. Catherine's Convent, St. Catherine, Ky., were visitors at the Motherhouse. Sister M. Paschala enrolled in the St. Rose Nursing School at Great Bend.

On September 20, the clergy of the Great Bend Deanery under the leadership of Rev. Michael Lies held a meeting at the chaplain's rectory.

Sister M. Aquinata, O.P., and Sister M. Constance, O.P., attended the Kansas State Sodality Union held at the Ward High School, Kansas City, Kansas, on October 6.

Marywood, Grand Rapids, Michigan

Aquinas College opened this fall at its beautiful new sixty-nine acre campus, 1607 Robinson Road, purchased last April by the Dominican Sisters of Marywood. The estate had been the site of the University of Grand Rapids since 1938.

There are two hundred and eighty-six students presently enrolled at the College. Of this number, one hundred and fourteen are student nurses from Mercy Central Training School, and thirty-seven are from the Dominican novitiate at Marywood. The new college campus is just outside the Grand Rapids city limits and is a ten-minute walk from the Motherhouse at Marywood.

Sister M. Thomas, O.P., head of the music department at Aquinas since the opening of the College, died last July 9, after a two months illness. Sister M. Annette, O.P., formerly of Catholic Central High School, has succeeded Sister Thomas at Aquinas.

Sister M. Malachi, O.P., Aquinas librarian, was requested by His Excellency Most Rev. Francis J. Hass, to co-ordinate the observance of Catholic Book Week (Nov. 4-10) in the diocese of Grand Rapids. The main feature of the celebration was an open house tea on Nov. 9, at which prominent Catholic authors of Michigan spoke on various phases of the development of Catholic literature. *Book Fair*, in imitation of those of medieval Europe, continued throughout the week. Besides displaying modern books, the fair conducted a sale of books including several personally autographed copies.

A group of Aquinas College students spoke at Book Week celebrations throughout the diocese.

St. Catherine's Convent, Fall River, Mass.

The Annual Retreat (August 21-30) was conducted by the Very Rev. Jaques Surprenant, O.P., Prior of the Convent of Notre Dame de Grace, Montreal, Canada. On August 20, two postulants were vested in the holy habit and took the names of Sister M. de Lourdes and Sister M. William. On the same day Sister M. Hyacinthe Paie took her Final Vows.

On August 30, three young ladies entered our Novitiate.

During the summer, a number of our Sisters attended the Course in Religion at the Catholic University of America, Washington, D. C. Sister Angela Leritte and Sister John of the Cross Gagnon received the Bachelor of Arts degree during this summer session.

Sacred Heart Convent, Houston, Texas

Saint Agnes Academy Pius X School presented the music for Benediction at the annual city-wide celebration of Christ the King. This annual celebration is under the auspices of the Holy Name Societies.

On Oct. 21, a reception was held at Annunciation Church for new Sodality members. The reception was sponsored by St. Thomas High School for all the Catholic High Schools of the city. Most Rev. C. E. Byrne, D.D., LL.D., addressed the students.

Saint Agnes Academy Alumnae presented their Alma Mater with a new kitchen range equipped with all modern conveniences.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

The death of Sister Mary Antonine Goodchile occurred on Sept. 6 after a year's illness. Sister Antonine will be remembered for the several editions of *Course of Study in Music* written for adoption by the Archdiocese of Chicago; for her own compositions, *Ave Maria*, *Sub Tuum* and *Memorare*, as well as for *Gregorian Chant for Church and School*, Ginn, 1944. Her funeral Mass was sung by Very Rev. R. M. McDermott, O.P., pastor of St. Catherine of Siena Church, New York. Present also was Rev. J. P. McDermott, O.P., St. Vincent Ferrer's Church, New York. The deceased was in the fiftieth year of her religious profession.

Sister Mary Ricarda Shanahan died on Sept. 10, in the twenty-seventh year of her religious profession. Rev. J. B. Connolly, O.P., Chaplain, sang her funeral Mass, assisted by Very Rev. J. A. Driscoll, O.P., Prior of the Dominican House of Studies, River Forest, Ill.

Librarians, summer-session news-letter from the Rosary-Portland (Oregon) Library School Extension reported the attendance of fifty-seven Priests, Sisters and Brothers, an increase of twenty-two over that of 1944.

The catechetical center opened in St. Joseph's Parish, Tuskegee, Ala., a year ago, has this year developed into a school of one hundred and eight colored children classified in six grades. Missionary prospects are suggested by the fact that only twenty-two of the children are Catholic. The Sisters continue their classes for adults and their visits to patients in the Veterans' Hospital as features of their apostolate.

Through seventy-five religious vacation schools one hundred and fifty Sisters reached 3554 religiously underprivileged children in rural areas during the past summer. Other Sisters teaching at the Catholic Youth Center, Minneapolis, had four hundred pupils enrolled. Coöperation with the CYO teaching and recreational program carried out in Chicago city parks brought some eight hundred children under religious influences. Two Sisters accompanied three Rosary College students who did street teaching in various towns of North Carolina, Diocese of Raleigh, during July and August.

A spontaneous expression of the veneration in which the name of Very Rev. Samuel Charles Mazzuchelli, O.P. (1806-1864) is still held in the Iowa-Illinois-Wisconsin area, once the scene of his missionary labors, was the pilgrimage made to his grave in St. Patrick's Cemetery, Benton, Wisc., on Oct. 21, by two Mazzuchelli Councils of Knights of Columbus of the tri-state section, assisted by the Mazzuchelli Court of Foresters, Benton. After appropriate religious exercises in the church which included a sermon by Rev. Michael McQuail, pastor, and Benediction of the Most Blessed Sacrament, a cross of tribute was blessed and carried in procession to the grave where it was placed opposite the monument. Assisting in the exercises were Rev. E. L. Van Becelaere, O.P., Sinsinawa, and Rev. R. W. Mulvey, O.P., and Rev. M. J. Malley, O.P., both of Madison, Wisc.

Sister of Saint Dominic, Racine, Wisconsin

Sister M. Sybelline Straub, O.P., departed this life on July 30 in the forty-seventh year of her religious profession. May she rest in peace.

The Rev. T. A. K. Reilly, O.P., conducted the Sisters retreat in July, and the Rev. E. M. Cuddy, O.P., conducted the retreat for ladies on Aug. 10, 11, 12.

On August 4, ten postulants were received and six novices made their first vows. On August 6, Sister M. DeSales and Sister M. Jerome celebrated their diamond jubilee; Sister M. Leona and Sister M. Anselma celebrated their golden jubilee; and nine Sisters celebrated their silver jubilee.

On Rosary Sunday, three postulants were received into the Community.

Sister Honora, O.P., director of St. Catherine's Players, Racine, was elected a member of the Executive Council of the National Theater Conference last June. At present she holds the position of chairman of High School Publicity for the Conference.

Prerequisite to the summer session of the Gregorian Institute of America in which two hundred and forty students participated under the able instruction of Rev. Ethelbert Thibault, S.S., Dr. E. Lapierre, Dom Ermin Vitry, O.S.B., and Dr. C. A. Bennett, is the Catholic Choir Master Correspondence Course which covers a period of two years and is corrected by the Dominican Sisters of St. Albertus College, Department of Music, Racine. In the summer sessions, Sister Marion, and Sister M. Cecilia, two of the correctors, taught Modality of Gregorian Chant.

Dr. Lapierre and Dom Vitry are engaged as guest teachers of organ and polyphony for the year 1944-1945, at St. Albertus School of Music.

Several of the Sisters are attending the Thomistic lectures given on Theology by the Very Rev. W. J. Curran, O.P., of River Forest, Ill.

Foreign Mission Sisters of St. Dominic, Maryknoll, New York

A cablegram dated September 12, from the Maryknoll Sisters' Superior in South China, announced that the Sisters who were forced to evacuate their missions and find temporary quarters elsewhere, before the Japanese advance in the Spring of 1944, are now returning to their former posts in Kweilin, Pingnam and Loting. Five of these missionaries found employment in a local Chinese hospital in Chaotung, and another group of nine established themselves in make-shift quarters in the Kunming area, some working in an American base-hospital. An additional five made their way into India where they were graciously received by the Loreto Sisters and invited to teach in their schools.

While the entire group has endured the hardships and perils of eight years of war in China, nine of their number are also survivors of the terrible siege of Hong Kong and subsequent internment.

Mother Mary Joseph, Superior General of the Maryknoll Sisters and twelve members of her community, arrived in Honolulu on September 20, after a ten day's voyage by freighter from San Francisco.

The purpose of Mother Mary Joseph's trip is to make a canonical visitation of the eight Maryknoll Missions scattered throughout the Hawaiian Islands. The Sisters accompanying her will supplement the personnel in these various missions.

Recent letters from Maryknoll Sisters in the Philippines indicate great progress in the re-establishment of their former works. Their school in Lucena has opened with an enrollment of over four hundred. In Malabon, prior to 1941, the school was for elementary grade pupils only. In July of this year, with a staff of five Sisters, thirteen lay teachers, and damaged equipment, an elementary and high school were opened, with eight hundred and forty pupils—double the number of that before the war. The demand upon the medical and social services of the Sisters has been multiplied many times over.

Concern for five Maryknoll Sisters in Manchuria and Korea was somewhat relieved on October 5, upon receipt of air-mail letters directed to the Motherhouse, the first word received from these missionaries since 1941.

At the outbreak of war, all American Maryknoll Sisters in Manchuria and Japan and Korea were interned and later repatriated to this country. There were also five Sisters in this area of Korean, Japanese and German citizenry who, although allowed their freedom, were held incommunicado with their own community

and the outside world. Though in constant danger and exposed to the horrors of war, these missionaries were able to continue their labors among the natives these past few years, and are anxiously awaiting the arrival of re-enforcements to help in the vast amount of missionary work that confronts them.

The Dominican Sisters of the Sick Poor, New York, N. Y.

The annual retreat which closed on September 17, was conducted by Rev. A. P. McEvoy, O.P.

On August 28, Sister Mary Margaret Donnelly, passed to her eternal reward. R.I.P.

St. Mary of the Springs, Columbus, Ohio

Courses in Religion were given during the summer at St. Mary of the Springs College by Rev. J. C. Taylor, O.P.; at Albertus Magnus College by Rev. J. S. McCormack, O.P.; and at Mary Immaculate School, Eagle Park, by Rev. C. B. Crowley, O.P.

Sister M. Evangela Schilder, the oldest member of the congregation, died on September 2, in the seventy-sixth year of her religious profession. On September 29, death claimed Sister M. Servatius Moore.

On October 1, The Rev. John T. Mao, member of the Editorial Board of the *China Monthly*, gave an informal talk to the college students.

Frank O'Malley, professor of the philosophy of literature at Notre Dame University and managing editor of the publication *Review of Politics*, discussed "The Present State of Literature" in a lecture in the college auditorium on Friday, October 12. The lecture was sponsored by the Catholic Women's League.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

Sisters M. Catherine, Dolorosa, Monica, Laura, and Joan of Arc attended the first Catholic Choirmasters Correspondence Summer School held in Milwaukee at St. Clare College from July 29 to August 11.

The week of August 5, Rev. J. A. Jordan, O.P., preached a retreat at Our Lady of Elms.

On August 26, His Excellency Most Rev. Edward F. Hoban, Coadjutor Bishop of Cleveland, officiated at the Reception and Profession ceremonies which took place in St. Bernard's Church. The six novices who made first profession are: Sisters Rosemary, Marie, Peter, Mariellen, Eloise, and Gerard. The seven postulants who received the habit are known in religion as: Sisters M. Michael, Hyacinth, Xavier, Conrad, Bridgit, Charles, and Bernadine.

A Primary Teachers' Institute was held at the Elms on October 12. At the morning session Sister M. Marguerite, S.N.D.M.A., from Sisters College, Cleveland, Ohio, gave a conference on "Failures in Reading." In the afternoon Miss Clara Kemler, M.A., from Akron University, addressed the group on "Reading Readiness."

Saint Cecilia Congregation, Nashville, Tennessee

The Dominican Sisters of the St. Cecilia Congregation opened a kindergarten in Memphis, Tennessee, this fall. The new school has not yet been given a name. Formal dedication of the school will take place when the chapel has been completed.

Mother Annunciata, Prioress General, and Sister Miriam, supervisor of schools, attended the annual Teachers Institute of the Diocese of Richmond, held at St. Joseph's Villa, Richmond, Virginia, September 24 and 25. Immediately after the

Institute, they visited the schools of the Congregation in Virginia, Cincinnati, and Chicago.

In December, the St. Cecilia Academy Sodality held its annual bazaar for the benefit of the home and foreign missions in the auditorium of the Academy.

Rev. Eugene James Eiselein succeeded Rev. George Rohling as chaplain of the St. Cecilia Convent.

Congregation of St. Mary, New Orleans, Louisiana

During the Inter-American Institute of Catholic Colleges and Universities of Louisiana, Sister Mary Austin Cauvin, O.P.,M.A., led the discussion of the paper entitled: *Education in the Americas, a Comparative Study*, presented by Rev. W. F. Cunningham, C.S.C.

At the request of the moderator, Rev. Robert E. Tracy, the Newman Club of Tulane-Newcomb universities held its initiation in the auditorium of Dominican college.

October marked the opening at Dominican college of the ninth year of the archdiocesan Normal School of Christian Doctrine for adults, with Rev. Robert E. Tracy as director.

Pickwick, the college literary society under the direction of Sister Mary Beatrice Daviet, O.P., presented a centenary program: "John Henry, Cardinal Newman," in honor of the hundredth anniversary of his reception into the Catholic Church.

Participating in the Rosary Procession at the college were religious from the numerous communities in New Orleans, parents and friends of the students, pupils from the parochial schools conducted by the Dominican Sisters, the high school students in uniform, and the entire college student body in academic robes. Solemn Benediction followed the blessing of the roses at the outdoor shrine erected on the campus. Rev. R. E. Kavanah, O.P., was celebrant, assisted by Rev. W. H. Albertson, O.P., and Rev. W. G. Roach, O.P.

Solemn closing of the Forty Hours Devotion at the House of the Novitiate, Rosaryville, was conducted by Rev. J. J. Madrick, O.P., chaplain, assisted by Very Rev. Pelegrin De La Fuente, O.P., and Rev. C. C. Johnston, O.P. Very Rev. M. A. McDermott, O.P., was also present at the ceremony.

Very Rev. Pelegrin De La Fuente, O.P., visited St. Mary's, prior to sailing for Spain where he will be installed as Prior of the Convent of Friars Preachers in Madrid, an office to which he was elected after his release from the Japanese internment camp in Manila, P. I.

After the port for the U.S. hospital ships at Charleston, S. C., was closed, Chaplain Ray, A.U.S., visited his sister Mother Mary Dominic, O.P., while on his way to the Pacific coast.

After having spent thirty-five months in Panama, Chaplain Kleck, A.U.S., visited St. Mary's as he was returning home to Chicago.

Two graduates of Dominican college and two graduates of Dominican High School became postulants on the Feast of the Nativity of the Blessed Virgin Mary.

Nearly three hundred alumnae were present at the Mass celebrated by Rev. R. E. Kavanah, O.P., on Home Coming Day in October. In the meeting which followed new officers were installed and a program entitled "Victory Parade" was presented.

In November, Sister Mary Reginald, O.P., college librarian, was hostess to the New Orleans Literary Club. At the meeting Harnett Kane, author of *Bayous of*

Louisiana, and Deep Delta Country, reviewed his latest book *Plantation Parade*.

John Churchill Chase, nationally known cartoonist, addressed the Freshman Class on: *The Importance and Significance of Cartoons*.

Founders Day, November fifth, marked the eighty-fifth anniversary of the coming of the Dominican Sisters to New Orleans from Cabra, Dublin, Ireland. High Mass was followed by the traditional Torch and Shamrock ceremony on the campus, and a program in the auditorium, in which the life of Mother Mary Magdalen O'Farrell, O.P., subprioress of the little band of Founders, and pioneer in higher education for women, was reviewed. Rev. B. A. Arend, O.P., addressed the assembly. The sororities of Dominican college presented a gift to the college endowment fund.

St. Catherine of Siena Convent, St. Catherine, Kentucky

Sister M. Gonzalez O'Connor, professed fifty years on the feast of St. Mary Magdalene, celebrated her golden jubilee at St. Catherine's on August 4.

On August 18, Sister Agnita Kavanaugh, O.P., passed to her eternal reward in the fifty-second year of her religious profession.

From August 5 to August 14 the annual retreat was conducted by Rev. J. A. Manning, O.P.

On August 14, at the close of the annual retreat, ten young ladies were clothed in the holy habit.

On August 14, Rev. J. R. Clark, O.P., was celebrant of the High Mass which was followed by the profession, both temporary and final, of thirty-five sisters.

St. Agnes Academy, Memphis, Tennessee, now in its ninety-fifth year on the present campus, is shortly to be transferred to a new site, where a convent and an academy will be erected.

Siena College, formerly Saint Agnes College, whose buildings occupy the adjoining campus, will move, at the same time, to another section of the city.

Rev. J. R. McAvey, O.P., formerly professor at the Dominican House of Studies, Washington, D. C., is this year attached to the philosophy department of Siena College, succeeding Rev. E. M. McDonald, O.P.

A Christmas cantata, sung by the Angelus Club of Siena College, under the direction of Lillian C. Martin, will usher in the holiday season.

Roy J. Deferrari, Ph.D., Secretary-General of the Catholic University of America, visited Siena College during the month of October.

Sister Albertus Magnus, O.P., is on leave of absence from the College this year completing requirements for the doctorate at George Peabody College for Teachers, at Nashville, Tennessee. Sister Bonaventure, O.P., is at Catholic University completing graduate studies there.

Rev. W. R. Barclay is the new chaplain at St. Agnes Academy and Siena College, succeeding Rev. F. R. Shea in the department of religion and philosophy. Fr. Shea is the new Principal of the Father Ryan High School at Nashville.

Sister Julia, O.P., Principal of St. Agnes Academy, was appointed Prioress of St. Catherine of Siena Convent, Springfield, Kentucky. Sister Suzanne, O.P., succeeds Sister Julia as Principal.

National Catholic Book Week was fittingly observed at Siena College. Displays were placed in the college, in the conservatory building, and in the library. A play "Wings for Words," several book reviews, a contest, and a tea in the library were featured on the program which extended throughout the entire week.

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